

# The Catholic Educational Review

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THOMAS EDWARD SHIELDS: 1862-1921<sup>1</sup>

On a bleak February day, some eight years ago, the mortal remains of Thomas Edward Shields were consigned to the earth, the while the Church prayed that eternal rest be the portion of his immortal soul. On the face of things, here was just another evidence of the tragedy that hovers over human existence. A man labors mightily for things that are high and noble, only to be cut down midway in his career, his dreams unfulfilled, his tasks scarce begun. Unusual though his talents may be, brave his resolves and large his accomplishments, inexorably comes the day when "the dust returns into its earth from whence it was, and the spirit returns to God who gave it."

Yet the grave of Dr. Shields, to those who knew him and understood his work, was not a thing of doom and tragedy. His sepulchre was glorious, not only in the sense that the sepulchre of every Christian is glorious, through the Resurrection of Our Lord and Saviour, but likewise in this, that his influence promised to be greater in death than it had been in life. Of any great leader it can be truly said that he was born out of due time. In the perspective of years, posterity has a better instrument for appraising a man's true worth than any possessed by his contemporaries.

The intervening years, few though they have been, bear increasing witness to the fact that the life of Dr. Shields has not been destroyed, but changed. He planted a seed which is steadily developing into a great tree. His point of view, which when first enunciated may have seemed bizarre and impractical,

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<sup>1</sup> Eulogy delivered on the occasion of the removal of the body of Dr. Shields to the new mausoleum at Catholic Sisters College, November 13, 1928.

cable, pervades the whole of Catholic educational thought today. Any future historian of Catholic education in the United States must view his career and his labors as the turning point in the progress of our schools.

The mission of Dr. Shields was a providential one. At the time of his appearance on the scene, the zeal of bishops, the labors of pastors, the self-sacrifice of religious, the enthusiasm of the laity had combined to create a great system of schools, from kindergarten to university, supported on a voluntary basis and dedicated to the great principle enunciated by the First Provincial Council of Baltimore "that it is absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, the while they are being instructed in letters." The Church could never approve of an educational arrangement which considers religion a non-essential, an extra-curricular activity. On the contrary, she regards it as the very foundation of all true education, the heart and soul of the curriculum. The educational policy of the state having drifted into the way of nonsectarianism, and the principle of no public support for religious schools having been accepted, there was no alternative for the Church but to fall back on the loyal generosity of her children and to establish her own schools.

Great external activity always interferes with internal self-appraisal. In their zeal for the extension of the privileges of Catholic education, our leaders had little time to devote to thought concerning its intension. It is true that they were always conscious of great fundamental principles, principles based on a true concept of human destiny and of the nature of man. But it was not always easy to reduce fundamental principles to the specific terms of pedagogical practice. There was a tendency to adopt, for the most part, the curricula and the textbooks of the public schools on the assumption that the religion hour, the atmosphere of the school, and the personality of the teacher would win them for Christ.

Dr. Shields saw the danger that lurked in this manner of procedure. He sensed an unfortunate cleavage in the curriculum of the Catholic school that was interfering with the development of solidly, integrated Christian character. Moreover, there was always the danger of an increasing secularism in our schools,

since the power of the world is overweening and cannot be withstood by merely negative means. He saw the need of a Catholic philosophy of education, of an expression of the Catholic philosophy of life in terms of the classroom. Furthermore, he realized the necessity of embodying this Catholic philosophy of education in curricula and textbooks, in details of administration and supervision, in teacher-training and school policy, were it to become really effective in the lives of the learners. He knew that Catholic education differs not just accidentally but substantially from secular education, that the supernatural is not the natural, that no man can serve two masters, that the choice must always be between Christ and the world. His vision was of a Catholic school system which would direct the children unto the doing of the truth in charity, that they might grow up to the Head, even unto Christ.

Accordingly, it was upon Jesus Christ, the Son of God, that he based his pedagogy. His curriculum was the Word made Flesh, the Figure and the Substance of the Father, the Way, the Truth, and the Life. "All things were made by Him, and without Him was made nothing that was made." The perfection of the world will come when all things are reestablished in Him, when the hearts of men shall be brought subject to His power. Whatever there is that is worth while in science, or human institutions, or literature, or art, belongs to Him and should lead to Him and from Him receive validity and light. Truth is one and is centered in Him who is the author of truth.

To the Saviour he likewise turned for his methodology, and discovered in the Gospels the true principles of pedagogy. He who made the mind respected the laws of its development. It is from the Model Teacher that Dr. Shields would have us learn how to teach. His own researches in the fields of biology and psychology yielded him deeper insight into the Methods of Our Saviour. He saw in the Gospels an exemplification of all the laws that modern scientific education had established. Jesus taught, not with the view of imparting mere information and instruction, but to change the hearts and minds of His hearers. His was not a mere intellectual appeal, but essentially an appeal to the will. His aim was not knowledge about His Message as an end in itself, but such knowledge as a means to the practice of virtue. "He that hath My commandments and keepeth

them, he it is that loveth Me." We learn to live by living, and we become Christians by striving to live the life of Christ.

It was for the little ones of Christ that Dr. Shields formulated his message. "Suffer little children to come unto Me for of such is the Kingdom of Heaven." He accepted the child as he found him, selfishly dependent upon his parents for the necessities of life, for love, for food, for protection, and for a model to imitate, and oppressed by the fear that is bred of selfishness. His aim was to transform this selfish dependence upon father and mother into that dependence upon God which is unselfish and which casts out fear. He revealed to the little mind the vision of God as his Father, loving him, feeding him, protecting him, providing him with remedies for all his ills, and through His Only Begotten Son showing him how to live.

The love that the child receives from his parents gives him a basis in experience for understanding the great truth that God loves him. The Eternal Creator Whose care pursues even the birds of the air, will surely take care of the child who is worth so much more. Love inspires love, and courage is born of the realization that "underneath are the Eternal Arms." This sense of dependence upon God as upon a sure foundation generates that faith which overcomes the forebodings of self-love, and makes it possible for the child to profit by the great secret which the Son of God brought from Heaven and exemplified in His own life—the secret of love for one another. The child is inspired to follow the example of the Son of God, to think more of giving than of receiving, to become the source of love, of food, of remedy, of protection and example for others. Thus the truth of the words that he reads in his little book is established by his own experience. "Joy grows in his heart like a beautiful flower and fills his life with sweetness."

The power that there is in this method, and its essential rightness can be attested by those of us who have utilized it and watched the transformation it has wrought in the lives of the children. Because of Dr. Shields, thousands of children have known the joys of intimate living with Jesus Christ in the first years of their schooling. They have experienced the love of Jesus. Could anything better insure their final perseverance?

No one knew better than Dr. Shields that the teacher makes the school. The best of curricula and the finest of textbooks

must fail of their purpose when the teaching is incompetent. But it was not mere professional incompetence that he feared. Much more dangerous is the incompetence born of a lack of a fundamental Catholic philosophy of education. The Catholic teacher cannot be prepared for her task under auspices that are strangers to Christ, if not definitely hostile to His spirit. Consequently he labored tirelessly in the formulation of the religious teacher, and by book and lecture, by institute and summer school, strove to make the teaching sisters of the Catholic Church in America, conscious of their true mission and all that it implies. Finally, as the high point in his endeavors, he established the Catholic Sisters College. And here it is eminently fitting that he should come home to rest, to be enshrined in the heart of the institution he loved so well. Here his tomb will ever serve as a symbol of his mission, an inspiration to those who are destined to carry on his work, a reminder of the gratitude that is due and which can be paid in prayer.

The ultimate test of a priest's work is the measure in which he has brought people closer to God. For this is after all the basic function of the Priesthood, to bridge the gap between creature and Creator. A priest who has labored in season and out of season to make Catholic schools more truly Catholic, who has not been too proud to stoop to the little ones that they might be kept closer to the Sacred Heart of Jesus, who has waged relentless war against the forces of secularism that threatened to engulf our religious teachers, who spent himself and shortened his life in the cause of Christian education, surely deserves the encomium, "Sacerdos Magnus." That he may hear it shortly, if he has not already heard it, from the lips of the Master, is our loving prayer for him this day.

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## THE VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER

Objective measurements now occupy an effective and eminent place in the modern educational program. They constitute a more valid instrument with which to estimate the capacities, intelligence, and achievements of those who are measured. They offer to individuals and institutions a more or less accurate basis on which they can determine the progress that has been made through educational endeavor and methods.

In general, however, they are devised and constructed as a measure of mental reactions and achievements. They do not pretend to offer a check on the qualities of the personality, the achievements made in character development, and the nurture of virtue, while it is extremely important to do so, that moral may balance mental development in this age, when education has become so universal.

Educators have for some years realized the need and deplored the want of just such an instrument as would present accurate data on character development. The Downey Will Temperament scale made a digression from the usual intelligence and achievement tests, but it also limited itself to the two mentioned forces in the growth of personality and character.

Others have presented scales of personality and character traits, but in no case have valid devices been discovered to measure the extent to which an individual had acquired in an adequate or inadequate degree the several classes of traits. Much effort is now being expended in this direction, and fragmentary offerings are being made from many quarters.

It is not to be expected that any great scientific accuracy in this regard will be reached for many years. As far as scientific validity is concerned, even the intelligence and achievement tests are still in their infancy. They offer something relatively better than the subjective estimates that were formerly put upon a student's capacities and achievements. They provide more, but not absolute accuracy. They are fairly reliable in measuring improvements in the student's and the teacher's work, and develop an awareness in both as to their outstanding learning and teaching problems.

In one view at least they can become a danger, inasmuch as they focus attention on only partial elements in the school prod-

uct. The fundamental objective of the school's program and the primary end and aim of education, by almost universal agreement, is to develop worthy character, from the several aspects in which the workers in the field view character. Real character is about the only product of our civilization and its institutions of which there is not a surplus. If character is to be the basic outcome of the educative procedure, its improvement should also be measured. Not that it may set out conduct in values on the cash register, but that it may be set up as a more fertile aim in all educational processes. Just as much inaccuracy lurks in the subjective measurement of it as of the purely intellectual accomplishments. An equal amount of valid progress should be observed in it as in the development of mental qualities. To leave it in the hands of chance, while fairly exact instruments are throwing the stress on intelligence and achievement, is dangerous for the well-being of youth, society, and the church.

Measuring instruments for human acts will always be beset with many difficulties and final weaknesses. They are profess-  
edly designed to catch subjective qualities and traits in an objective set up. They aim to put into quantitative terms the qualitative aspects of human life. They reduce spiritual powers to material concepts. These are some of the aspects of their weakness, yet their power to establish definite and detailed stand-  
ards to stimulate the individual to achievements, which require a high class of subjective qualities and traits and spiritual forces, cannot be gainsaid. The correlation between character and conduct is sufficient to make the test of one a valid test of the other: conduct has its objective and quantitative elements in such a conspicuous view that it ought to submit to some valid measurement.

This is just as true of conduct—of personality and character, as it is of the outcome of the culture of the mind. While it will always be more difficult to measure the values and presence of personality traits, as outcomes of all the forces at work in the individual's life, both intellectual and emotional, than the intellectual traits and qualities as checked by the present day tests, still the setting up of some elementary technique, with some elements of validity at least, cannot fail to be of some worth.

Religion, of all the branches in the curriculum, is intended to produce character and personality values more than merely knowledge or intellectual attainments. Still, with but rare ex-

ceptions, the validity of the teaching and learning processes regarding it are measured by examinations and tests, which can only review mental reactions. The estimate of the results on character development has thus far been left to the varieties of personal experiences, ideals, loves, hates, prejudices, fears and ambitions, with which the mental and emotional background of the observer may be accoutered. It will be well nigh impossible to develop an objective and impersonal attitude, until a better instrument than personal likes is provided.

The results of religious teaching and instruction are often indirectly checked against, more or less, objective measures in the form of fidelity to religious practices and devotions, and regularity in the matter of the reception of the Sacraments. Estimates made on the basis of such checks have not a high degree of reliability, inasmuch as they are the outcome of specific directions given in their behalf and not of the distinctly religious instruction. Besides, much evidence goes to show that regularities in personal behavior, in regard to those practices, devotions, and sacramental receptions, alone do not carry over into valid character traits in the common honesties of life.

Religious teaching is, after all, intended to produce religious character. It must result in virtuous living, else it becomes merely informational. Virtue is at the basis of righteous and efficient character. Much of the testing of the teaching and learning of religion has been in the form of examinations which tested the learner's ability to define accurately and to memorize effectively. The estimates of the results of such examinations have been largely subjective. The tests themselves checked only the mental reactions.

The learning of virtue, however, is more than a mental process; it is the result of activity on the part of the whole personality of the child. The ability to define does not connote the ability to live in accordance with the qualities of a virtue. This ability is only part of the process, and by far the simplest and the easiest. The real test of the virtue is in the daily conduct results, when the child has accepted responsibility for a self-directed activity.

To observe these results a fairly accurate instrument is needed, and that with a structure of test and rating scales as objective as possible. The test as such should survey the acts of the child as affected and changed in their character, by the

methods and content of religious instruction. The test of the validity and quality of a teacher's work in this branch will always remain vague and unreliable if subjective impressions and opinions are allowed to determine results.

Between the qualities that characterize a single act, or an activity, and a virtue as such, there is the ascent from the actual to the potential, from the part to the integrated whole, from the particular to the general. This is very true in regard to the virtues as they are usually represented in their categories. The terms applied to them traditionally are rationalizations, and generalizations from particular and specific concrete qualities observed in forms of conduct.

Fortitude, for instance, is inclusive of many specific traits in conduct. St. Thomas assigns the following potential parts to it: magnanimity, trust (confidence, reliance, dependence), security, constancy, and tolerance (patience, firmness, perseverance). Those again may be analyzed into more particular and specific designations, inasmuch as an act in the concrete behavior of an individual is to be characterized. The use of the categorical virtues tends to make of virtue a cold abstraction, while in truth it is a living, growing, concrete reality. In the far distant past, when life and conduct were simpler for the ordinary individual, a few generalized virtues could be used to designate character, but in the present complexity of situations and conduct forms there are demands on the attention and character for more detailed particulars, and especially as regards social conduct forms in relationship with others.

The relationship of the usual classification of the virtues to the more specific and particular designations which are also virtues, is varied. There is first the relation of integral parts, which are defined as certain conditions or dispositions, which, though they do not constitute the virtue essentially, are required nevertheless for its entire perfection. Thus the integral parts of prudence are given as memory, intelligence, and providence.

There are also the subjective parts or the species of a virtue; thus in justice the subjective parts are commutative, distributive, and legal justice. The potential parts of a virtue are certain less principal virtues, which are joined to the more principal, although they do not attain its nature perfectly. Religion and piety are such parts of justice.

Whatever the relationship of the integral, subjective, or poten-

tial parts to a virtue, they are all more specific, definite and precise in their characterization of an act than the whole of which they are parts. Even the characterizations of these several parts may be made more specific by an analysis of them.

Besides these facts in the discussion of the virtues, there is also that of the difference between the natural and supernatural virtues. The moral virtues—prudence, justice, fortitude, and temperance—are both acquired and infused virtues. The theological virtues of faith, hope, and charity, while they are usually thought of as infused, have also their acquired aspects, although not as theological. The intellectual virtues are either speculative, as memory, intellection, science, and wisdom—or practical, as prudence and art. These also have their superhuman forces in the form of the gifts of the Holy Spirit.

As supernatural infused virtues they are given as qualities, which partake in an eminent degree both of the nature of a power and of a habit. From these supernatural powers, good acts proceed; the acts make manifest the presence of the habit or virtue, but they do not produce it. In the naturally acquired virtues the genesis of the habits and acts is reversed; the habits or virtues come from a repetition of naturally honest acts. The discussion is here concerned with the acquired virtues, and only relatively and indirectly with the infused, inasmuch as acts that are naturally honest may also be performed under the influx of an infused virtue or grace.

The first point, to which the above is largely introductory, is that a synthetic or generalized habit cannot be developed and measured except through the means and evidences of concrete and particular acts. The child cannot be taught and trained in the generalized virtue of justice, because his training, when proper, is in the direction of concrete behavior and skills and the so-called trait acts. Moreover, it is generally held that a virtuous trait built for a desirable reaction to a situation will not modify conduct in other situations unless there are common or related elements in the situations for which adjustment is made.

To attempt to train a child in justice through a generalized process would not only be elusive but also deceptive. It is hard to say when a child or adult is just. He may be honest in one phase of his conduct, and dishonest in another. He may be truthful to his friends, but deceitful to his enemies. As an adult

he might be honest in his private life, and dishonest in his public life. In all cases the conduct might be generalized, however, into the virtue of justice, yet he has just as much of a generalized virtue as he has of virtuousness in his specific acts in life.

Generalization, both on the part of the teacher of religion and of the child, is fraught with much danger—tendency to prejudice and self-deception. This is sadly true especially in the generalizations about one's own possessions. Rationalization and generalization are primitive weapons of the mind. Easy generalization leads to easy rationalization, and much rationalization is only a self-defense measure. One might give an example of a common occurrence, which comes frequently into the experience of one who observes conduct carefully. How often does not the tendency show itself in the individual to generalize and rationalize about a discussion, in which opposite sides are taken. The most innocent assertions are often generalized into the accusation that one has been called a liar. Then the rational processes of self-defense are flaunted in a frantic effort to defend himself from the indignity. Of course the basis is that no one has the right to call another a liar, and so the balance of the argument is in favor of the supposed offended one, and rationalization becomes just a self-defense instrument.

The same facility in adorning one's self with virtue in the general sense, without having the specific characterizations of the virtue in the daily acts of life, is likely to lead to harmful results, and particularly to stifling the very desire of growing from day to day in virtue. This is all too likely to be the outcome of teaching the virtues in the traditional way, in which the generalized habit is studied, and deductions to specific acts are only an incident, perhaps of less importance to the teacher, in the process. The presence of the virtue in the individual thus becomes an easy induction from one or other conduct forms in conformity with the terms of the definition. Before the virtue is conceived to be really present, however, identities in many conduct experiences should be secured and observed before generalization is attempted. At the same time difference in personality must be allowed as evidenced by different reactions to similar situations.

In truth there is not present a valid process of generalization in the development of such opinions, because there is a want of concrete materials on which the mind of the child should have

been prepared for an inductive line of generalization. There is only a delusive type of elementary rationalization, which is self-deceiving. Still in the cultivation of inner attitude of a virtuous character there should be set up that generalizing activity, which will synthesize in the character of the child every desirable aspect of outward behavior.

The specific virtuous nature of every act is the only scientific clue to accuracy in measuring the growth of virtue and the advance of character. Every life situation to which a child reacts shows his capacity and ability to react morally. There are usually elements of several virtues or vices in evidence in any one reaction or series of reactions.

Thus in response to a question made by the teacher the child may exhibit truthfulness, candor, sincerity, diligence, obedience and others. For instance the question may be, "James, have you made up your report, on your reading about this topic, for the class?" In the answer, James may be untruthful, evasive, misleading, shirking in a duty, which, through laziness, he may not have done well, and disobedient to directions that were given to him. He might class himself as honest, however, because he does not take money or similar material things from anyone.

To what extent has he the virtues? The answer is that his habit or virtue cannot be more inclusive than his specific reactions justify. His progress in virtue and the culture of character can only be measured effectively, inasmuch as he shows some marked changes in the traits with which he reacts. Virtues are the complex or generic formed forces in his character. His traits are particular and specific and describe his conduct. His traits may describe only an occasional behavior reaction, but virtues are established character traits.

St. Thomas wrote long ago (2, 2<sup>nd</sup> Prologus), "Sermones enim morales universales minus sunt utiles, eo quod actiones particulares sunt" ("Moral universal discourses are less useful, because actions are particular"). This is eminently true in the matter of the teaching of religion and the culture of right character.

The scales by which righteous religious character can be measured must thus be particular and specific; if they are to be a check and test of the validity of the work done, they must lead the teacher to think in the concrete, and be guided by the results. It is apparent that the use of the usual classification of

the virtues is elusive, for the reason that they are not sufficiently specific, to characterize in definite terms, the several spiritual and honest elements of human acts. Greek literature abounds in descriptive adjectives of the character who was designated as having fortitude. The culture of fortitude resulted in the development of the specific traits designated by the adjectives. There is quite a difference between the nominative and the adjective characterization. Nouns are the result of the abstractive process, adjectives of the particularizing.

This point leads to the problem of particularizing the virtues. That it is difficult is apparent from the task which the medieval scholastics encountered when they attempted their genealogical trees, analyses, and compilations of the virtues. The above discussion cannot, however, be clarified without some attempt to set up, in English terms, some analyses of the virtues of the several classes. It may lack in accuracy and completeness, but it will, nevertheless, raise some salient questions in the great problem of character education.

The theological virtues of faith, hope, and charity must always enter into the concept of character from the Catholic standpoint. These are the infused virtues, because they are supernatural habits given by God, by which the faculties of the soul have power of eliciting supernatural acts. They do not give the facility to such acts, but when the acts appropriate to these virtues are frequently repeated, the creature is inclined to elicit them with greater facility and pleasure.

They are theological virtues because their material object is God supernaturally known, and their motive, or formal object, is one of the divine attributes. By faith the intellect knows God supernaturally as the highest truth and assents to divinely revealed truths because of the veracity of God, who cannot deceive or be deceived. By hope the will receives a new power to look for eternal happiness with confidence, and the means to obtain it; through hope God is sought as the good of the creature, on the motive of God's promises, and God's promises never fail. By charity the creature is drawn to God as all good in himself, and deserving of all love.

These virtues are distinguished both in the order of their generation, exercise, and in the order of perfection. As habits all are infused at the same time, but do not venture into acts simultaneously. In the first order faith precedes hope and

charity, because the will cannot be drawn to God by hope and charity unless God be first supernaturally known by faith. Likewise hope precedes charity, because the creature cannot be drawn to God, as all good in Himself, before He has been apprehended as the highest Good for the creature.

In the order of perfection charity precedes faith and hope, because both are informed by charity, and through it attain the perfection of virtues: thus charity is the mother of all the virtues. In fact for the Christian there is no virtue, strictly speaking, until the good habits which he has acquired are supernaturalized by charity and directed to the real end of human life—eternal felicity.

The moral virtues as natural and supernatural do not differ as to their object, namely, something created; but in their supernatural state they are supernatural in their origin, namely, by infusion, in their exercise, as they are given the power of actual grace, and in their end, which is supernatural felicity.

Thus the life of the supernatural virtues fits into the supernatural life in the following way: the vital principle of that life is habitual grace, which elevates and perfects the substance of the soul, so that it may become the remote principle of supernatural acts; by the infused virtues power is given to the natural facilities to elicit as a proximate principle supernatural acts; and finally by a supernatural concursus of God, by actual grace, namely, the powers thus constituted are urged forth into acts that are supernatural and meritorious.

The presence of these virtues is evidenced by the character of the acts performed, and if they are meritorious they are under the influx of grace. The observer, however, may not make absolute statement, but only hopes and surmises, as to the power within each act, because in grace the dispensations of God's mercy are mysterious to the creature.

In addition, however, to the use of the God-given means to secure these graces and virtues, the Christian teacher strives to culture the character of children's acts, so that they may truly be indicative of a virtuous life within, or develop both the outer appearances of correct forms of both natural and supernatural activity.

There are also acts and habits, which have the aspects of faith, hope, and charity, but are natural in their origin. They can form the ascent to acts that lead to supernatural. Thus

there are in the natural order science and human faith. The truths accepted by science are attained by reason, which forms its judgments on the internal evidence secured through deductive or inductive methods. Human faith accepts truths on the strength of human or extrinsic testimony, which cannot be derived from intrinsic evidence or one's own investigation, while divine truth is accepted on the authority of God Himself.

Likewise there is a natural order of hope, which is a passion or appetite by which the creature seeks a future arduous but possible good, and indeed by a twofold act of desire and confident expectation it involves also the act of the will which seeks a good with the confidence of attaining it. Thus the appetite in hope tends to a sensible good, while the will tends to a good of the spiritual order. The desire in hope supposes and involves a love of the good, and this is called the love by which the creature tends to an object as good and beatifying for the creature. The element of confidence is an elation of mind and an effort of the will to secure the arduous good that is desired.

Charity is a kind of love, and love has also its natural aspects. Its natural aspects are various. In its most elemental form, it denotes the propensity of everything in creation for its own end, in the sense that even irrational creatures desire their end and seek it by a certain instinctiveness. This is called natural love.

There is the sensible or sensitive love, passion or emotion, which is a sensitive pleasure in a good apprehended by the senses. Since the qualities thus apprehended are changeable and frivolous, this kind of love usually is vain and inconstant. If it exists in persons of different sexes, and is of the carnal order, it easily becomes a most vehement passion.

Exceeding in excellence these forms of love is rational love or delectation. This is the pleasure of the will in a good apprehended by the intellect. The qualities apprehended by the intellect are not of the purely external and frivolous kind, but are characterized by science, prudence, benignity, and fortitude. When this love in the creature seeks a good for himself, it is called the love of concupiscence; it is called the love of benevolence, when he seeks this good for another. Frequently the three kinds of love intermingle, and sometimes one prevails, and at times another.

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## LIMITATIONS OF THE LEGISLATIVE POWER TO COMPEL EDUCATION

### INTRODUCTION

On April 9, 1927, a Committee on Compulsory Education Standards, selected by the American Federation of Labor, held a meeting at the headquarters of the Federation. There were present: The president, two vice-presidents and other representatives of the A. F. of L.; a representative of the American Council on Education; representatives of the U. S. Bureau of Education and the Children's Bureau; a representative of the National Education Association; a representative of the U. S. Chamber of Commerce; a member of the faculty of Columbia University; and this writer, as the representative of the National Catholic Welfare Conference.

The President of the Federation spoke briefly, and in general terms, about the need and value of education, about the inadequacy of compulsory education provisions in many states, and about the lack of uniformity of educational standards throughout the country. The implication was that there was need of stricter standards of general education, and that these standards must be established by the authority and applied by the force of law.

I had entered the meeting with a question in my mind, and I left it with a doubt. Certainly, orderly procedure, procedure that is to cause intelligent participation and result in solid accomplishment, requires at the outset a straight statement, on the one hand, and a clear understanding, on the other, of the particular and precise purpose to be attained. There was no such statement; consequently, there was no such understanding on my part. I do not see how definite means can be proposed for the attainment of an end that is vague and uncertain. Though it is not an unexceptionable maxim that the end justifies the means, the means are unquestionably and of necessity motivated and modified by the end. To say that a standard is to be set up is to propose a means, not an end. Without any reasonable relation to a practical purpose, a standard is a mere stupidity. When an existing standard, having a just purpose, is raised, it is doubtful, at least, whether the raised standard remains in reasonable relation to the original, unaltered purpose.

The questions troubling me were these: Why set up new standards or raise old ones, when existing standards are on the whole adequate and equitable? Why propose uniform standards for a diversified population? Why try to cure the evil by doubling the

difficulty of enforcement, when the present lack of enforcement is the principal cause of the evil? Why propose, in effect, compulsory high school attendance, when as a matter of fact the majority of American children are not now getting the equivalent of an eighth grade education? In my view, only a pressing circumstance, having overwhelming weight, would warrant a serious change in our compulsory education policy. But no such menacing emergency was mentioned, and no specific prospective peril was pointed out.

The majority of the committee agreed that the compulsory school age should extend from the age of 6 to the age of 18, with exceptions between 16 and 18. At present the upper limit, with an exception or two, is 16 in the states, with excuses upward of 12.

A sub-committee was appointed to work out detailed suggestions. Presumably, the Whole Committee was ultimately to recommend to the country that a new policy of compulsory education be adopted.

From the very first, the idea of thus fastening on the American people another compulsion struck me strongly as perverted and perilous, as un-Christian, as repugnant to democratic principles. I felt that the realization of the idea would mean an infringement of liberty, an invasion of the parental domain, a violation of the Constitution. And I determined to attempt to prove the scheme illegal.

The result of my attempt I present herewith.

#### PART ONE

#### *Fundamental Ethical Considerations*

It seems necessary, in the first place, to submit for consideration some principles of a basic character, most of which are axiomatic and all of which are just. They concern the respective rights and duties of parent and child, of Church and State in education. Many modern men may deem them antiquated and incompatible with our time. These great principles, however, are rooted in the very nature of things; their proof lies in their appeal to reason; and they have been ratified by the immemorial recognition of the majority of Christian mankind. If such is the character of these principles, why is it necessary to restate them? Because their prevalence is threatened. Because many, who cannot escape their cogency in theory, elect to refuse them application in practice. Many, moreover, seem to have unwillingly for-

gotten them, many have deliberately ignored them, and many have expounded them erroneously.

In a certain aspect it is not strange that in this age these elementary principles should be neglected or misconceived, should frequently fail to function and to govern our acts. In the fervor of our daily labors we are so much concerned about what is immediate that we are liable to lose sight of what is remote and ultimate. We are so deluged with details that we miss the whole. In the tumult of materialistic civilization it is difficult to pursue, and more difficult to realize, spiritual ideals. The surrounding confuson of thought and tongue is such that we seldom meet with clarity and gravity, seldom hear the voice of simplicity and significance. But, amid the distractions of a crowded existence, who has always sufficient resourcefulness and repose for calm and concentrated reflection, who is always able to keep his perception unclouded, his reasoning unimpeded, his judgment uninfluenced? We are led to confound cause and effect; we do not correlate means and ends; we are deprived of a fine sense of proportion; we minimize essentials and magnify the trivial. And so it has come about that fancy has the ascendancy over philosophy, novel notion over proven principle, experimentation over eternal truth, legalism over liberty, and governmental paternalism over sane individualism.

It is for urgent reasons, therefore—and it is without the slightest hesitation—that these basic principles are stated once again. If it be said that they are trite, reply may well be made that they are trite as truth itself.

### *I. The Parent*

The Creator instituted marriage with a view to the education of children. The generation and education of offspring is the principal aim of marriage. The educative process is of long duration; it requires constant solicitude and uninterrupted effort. It is not too much to say, then, that on the education of children is based and by the education of children is guaranteed not only the unity but also the stability of marriage.

By the very fact of the physical and spiritual relationship between parent and child, the right and the duty to care directly and immediately for the education of the child, belongs of itself to the parent. Being responsible for the being of the child, the parent is responsible for his well-being; having procreated

the child, the parent has the right and the duty to improve and perfect his body and his spirit.

No person, therefore, and no power whatever, may usurp this parental right, as long as the parent performs his duty.

The parent, of course, may delegate his right to educate. But unless the parent has forfeited his right by utter unfitness, no one may give secular instruction to a child without being directly or indirectly delegated by the parent.

Limited only by respectful deference to the reasonable demands of society, the parent has the right to define the degree and name the manner of the instruction to be imparted to his child.

If he does himself give, or if he has a tutor give his child a suitable and satisfactory education, the parent has a right not to resort to the medium of a school.

Groups of parents have a right to erect, to maintain and control proper schools of their own.

The parent has the right to supervise a school that he supports and that his child attends.

## *II. The Child*

The child has the right to be educated in true religion, because religion is the chief concern of man.

The child's right to education follows from his natural and inalienable right to life and happiness.

The child has a right to learn those things that he must know in order to fulfill the duties of his station in life, so that he may attain his double end—his earthly usefulness and his heavenly bliss. To acquire such knowledge becomes the child's duty as soon as he has reached the stage of reason that enables him to see the duty. But so long as the child is of himself unable to acquire such knowledge, he is entitled to proper education at the hands of those upon whom he primarily depends.

The child owes a duty of obedience, of service and support to his parents. This is a further reason for his right to education.

The child owes a duty of good citizenship to society. He has a right to a sufficient education to fulfill that duty.

The child, as a member of civil society, has a right to primary instruction, if the lack of such instruction would exclude him from participation in public prosperity to such an extent that he would be reduced to want.

The child is entitled to the protection of the state when his rights are gravely and flagrantly violated.

The child has no right, generally speaking, under normal conditions, to demand elementary instruction from the state. Such a right would necessarily presuppose the duty of the state to furnish such instruction to all, and to furnish it to all gratuitously. It cannot be the duty of the state to furnish instruction to children of those parents who are themselves competent to furnish it. Nor can it be the duty of the state to furnish gratuitously to children of parents who are able to pay for it.

As soon as he has sufficient discretion, the child has a right to choose a vocation, and to pursue the same, free from undue interference.

The child has no right to any instruction for which he has no capacity; the parent, therefore, has no duty to give such instruction; and the state, therefore, has no right to make the giving of such instruction compulsory upon the parent.

### *III. The Church*

The Church has at least the right to train the young in faith and morals. As far as the Christian Church is concerned, this is a matter of divine commission. It is also a matter of conscience, and is beyond the power of man-made law to prevent or interfere with.

The Church has a right, in consequence, to maintain and control schools of her own.

Where compulsory education is unnecessarily extended, and the Church cannot in conscience accept the secular school, she is constrained to multiply her own schools. This constraint is an unreasonable infringement of her rights.

Freedom of conscience is violated wherever, in the absence of acceptable church schools, children are compelled to attend objectionable schools.

### *IV. The State*

In the very nature of things, and apart from history the state's place is last in education. God could not let mankind wait for education until a state was formed. Education is coeval with mankind; the state, as we know it, is comparatively a young institution.

(A.) From its primary natural purpose, the state has the duty

to preserve itself, to guard its own safety, to maintain intact its just social order, and to use all proper and legitimate means to this end.

Therefore, the state has the right and the duty to forbid the teaching of doctrines contrary to the lawfully established order and inimical to public safety and welfare.

The state has the right and the duty to take measures for the diffusion of such knowledge as is necessary and essential for good government and the happiness of the people.

The state has the right and the duty, as far as the public safety requires, to supervise all schools with regard to health, morals and patriotism.

The state has the right and the duty to protect the child's right to so much education that he will not be deprived of those political, civic and social advantages to which he is strictly entitled.

The state has the right and the duty to take the place of parents for orphans and abandoned children, and for children whose parents are entirely unfit for parental tasks.

The state has the right and the duty to compel parents to provide their children with the education that is rightfully due them.

The state has the right and the duty to organize a civil and military service, and therefore to maintain the necessary professional schools.

(B) In view of its secondary natural purpose, the state has the right and the duty to establish, conduct and control schools of its own, when the private educational effort is insufficient and the common good requires public action.

But, not having an inherent right to take upon itself directly the work of education, the state may never compel attendance at them, when there is conscientious objection; and in any case it may compel attendance at its own schools only to the extent that it is absolutely required by the rights of the child and the state's own rights.

The state may never provide for education except by commission of the parent or in cases where it must do so on account of the failure of the other responsible agencies.

The state has the right to establish museums, libraries, and similar scientific institutions.

The state has the right to encourage and reward scientists and scholars.

The state has the right and, as far as training for citizenship is concerned, the duty, to subsidize private schools.

#### *V. Summary of Parental and State Rights*

The work of education is primarily a parental right and duty. By forgetting the right, parents do not renounce it, and by neglecting the duty they are not absolved.

The parental right to educate is one of those natural rights that civil society may never usurp or diminish, but must ever protect and preserve intact.

The state in education is not an autocrat but an agent, not a master but a servant. If, nevertheless, the state today in fact controls the field of education, it does so not by right but by a combination of concession and encroachment. But let the state remember that a right estopped from exercise is still a right, and a right transferred as a temporary grant can be revoked at will.

The state has the right and the duty to demand a minimum of education for all. This minimum may not be more than is sufficient to insure good government and the essential public welfare.

But the giving of this education is the parent's concern. The state may provide it only if the parent does not or cannot do so, or if the parent delegates the state to do so.

In education, individual freedom and private initiative ought to be the rule, while public restraint and collective compulsion ought to be merely supplementary.

True liberty is liberty limited by law. Now, any law in consonance with the genius of American liberty is a liberal law. But a measure compelling a parent by threat of penalties to perform the moral duty of elementary education and to provide, besides, for an advanced schooling, can not be termed a liberal measure.

The state is well within its rights in providing advanced educational facilities, when such facilities are asked for by parents and can be reasonably and justly provided.

But the state exceeds its proper powers by prescribing a rigid and elaborate curriculum for all pupils.

The state exceeds its proper powers by making compulsory an education greater than is required to secure health, morals, literacy and patriotism.

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*(To be continued)*

## RESEARCH IN COLLEGE AND IN UNIVERSITY COURSES

### I

In interpreting this paper the reader is asked to conceive of the specific objectives derived from a course taken in college as four: (1) knowledge of the authorities in that section of the field; (2) ability to coordinate the thinking of these authorities; (3) ability to evaluate their views according to sound philosophy and method; (4) ability to think in terms of the content of the course. As a result of specializing in a department, these same objectives are to be realized for the field as a whole.

Granted the soundness of these goals, the writer submits that they may be realized advantageously in some form of research open to college students; that is, in a term paper, a thesis, or an article for publication. If any one of these is developed properly, it includes the products mentioned above. A survey of the literature of the field is necessary in order to see what has been done on the problem at hand. Coincident with the obtaining of this information, the student becomes acquainted with the authorities. Therefore a valid test of a man's mastery of a field is not his ability to give information concerning it so much as it is his ability to discuss the different schools intelligently. As the second step, after the treatments have been unearthed they must be compared; one must show the extent of agreement and of disagreement. A consideration of the validity of the facts, the interpretations, and the conclusions of the various writers provides, in the third place, practice in evaluating from the standpoint of philosophy and method. The student's own solution or his justification of a solution already provided, as well as his following through the second and the third steps, furnishes opportunities for thinking in terms of the subject matter.

In view of the fact that such researches provide natural channels for the realization of permanent learning products, two recent tendencies are to be deplored. First, it may be noted that many individual instructors and even departments as a whole have banished term papers on the ground that they are usually intellectual crazy-quilts, mosaics, if you please, of quotations with not even a cement of interpretation of the student's own. The second instance is the fact that the bachelor's thesis has been abandoned

by many institutions; and, in a few cases, the master's thesis is no longer a requirement. Here again is in evidence the fallacious argument that, because the student does not use the occasion properly, the fault is with the exercise. Is one to discard an engine which will not run well or is he to condition it?

Someone may say that, though there is some reason for requiring a thesis for the master's degree, there is none for making it a requisite for the bachelor's degree. But are there not many instances in ordinary business, professional, and social life in which a well-rounded report, a survey with recommendations, or an investigation is needed? And could not the technique *learned from* the writing of a bachelor's thesis (or a term paper) serve in just such cases? Of course, it is scarcely necessary to indicate that the writing of what may pass for a thesis or a quarterly report is no guarantee of the cultivation of the ability to make reports. The writer's experience leads him to entertain the opinion that, when such elementary researches are entered upon for the method as well as for the immediate paper, they will yield a training which is worth while.

We recognize that students need to be inspired if they are to accomplish much. What way of inspiring is more effective with ambitious students than showing how to perform the learning exercise? Not a few persons are actuated by noble motives to make contributions to knowledge. Their backgrounds are not firm, however; and their method is haphazard. Method will vitalize their desires; for, as indicated earlier, in learning (it) they will strengthen their foundational background. It is hard to stir one to great effort when he is convinced in advance of his inability. One may not be able to increase his natural gifts, but who cannot learn to use them to greater advantage? Research mastered as a method will make the capitalization of one's native powers possible; therefore, since direct instruction leads to the expenditure of effort, it inspires.

## II

It is to be borne in mind that there are two sorts of research which are worth while. One may discover something which has not been known before, or he may re-combine known materials in a way that their availability in the new form constitutes a great advantage. Every graduate student who is legitimately classified

as such can accomplish the second type. Even for those who later do "original" work, the "service" type constitutes right preliminary training.

### III

Efficiency in research, as well as in anything else, may be measured by two simple criteria: How well has it been done? How long did it take? Answers to both questions will be more satisfactory when a good method has been used. The one which is herewith detailed might well be used in starting a group of students on the writing of a report of research.

Definite planning of this type is rendered necessary by the fact that the attempt to teach method, separate from all immediate application, is not productive of the results desired. When it is so taught, the present writer has found, it is necessary to teach it again in individual conferences. It is better to let each one work on some problem—not necessarily the one he intends to present to satisfy a requirement. Interest will be found to be higher at all times, because of the concrete situations and the results will be more satisfactory.

### IV

Provided the library has preserved theses which are satisfactory, a number of them should be placed at the disposal of the students. They may be inspected in a laboratory meeting, may be studied (examined) according to directions which the director inserts on slips, or according to the plan given in Bulletin 38 of the University of Illinois. This examination may be made before any work on the thesis is done by the students. It should not be long delayed under any circumstances. In case there are no local products available, samples may be obtained from institutions which publish their researches on a commercial scale as do Catholic University, University of Illinois, and Columbia University, to mention a few.

After the problems have been selected, with or without suggestions from the directors, a series of meetings should be inaugurated. The first should be devoted to the tentative statement, the temporary limitation of the problem. This will be worked out by each of the several students with the advice and the criticism of

the group. The writer's experience has been that the chances for an impartial study are best when the problem is stated as a question. This form does away in large degree with the tendency to inaugurate the investigation with the conclusion already in mind. Starting with such a topic as "Is the Junior College Justifiable from the Standpoint of Sociology?" a student has more probability of making an impartial study than he would have had he started with a denial or an assertion of the justifiability. His attitude becomes that of a searcher for pertinent evidence rather than that of an attorney for the prosecution or for the defense.

At the second meeting, the sources for the establishing of the bibliography might well be considered. Again group suggestions should be welcomed as each member enumerates what he considers to be likely sources of information.

Before the students begin actual work on the bibliographies such instruction should be given as will enable them to break their problem up into subordinate problems or phases (for they will continue to define the problem), to limit the problem further through noting phases which will not be investigated, and to make an annotated bibliography. Subordinate problems may well constitute the basis for division into parts or chapters. As well, the conclusions should balance, point for point, with the list of subordinate problems. The phases elected for omission may later be listed in the author's introduction (or elsewhere) under the caption "needed research on this problem," the presence of such a list being a criterion of mastery of the field. Making a bibliography properly is no mean attainment in itself, and an annotated bibliography representing a survey of the studies made on a certain problem may well satisfy the demands of a bachelor's thesis. Usually, however, in order to fulfill the coordinating function, such a bibliography should be accompanied by schematic diagrams, tables, or graphs to show relationships, together with interpretations and conclusions.

After the lapse of sufficient time, there should be another meeting during which the researchers-to-be report on the collection of bibliographies. At this time they should give attention to further limitation and establishment of the problem by indicating what they will do and why they will do it. (This procedure presupposes that the students read as they establish the bibliography. Any other procedure is wasteful and discouraging. Let the in-

dividual see that he is "getting somewhere.") Certain phases will not be treated because they have already been investigated. An account of such work will be formulated by each one to appear under "history of previous investigations on this problem." Other phases will not be considered because they are foreign to the purpose. The angles considered, then, will be those which are relative to the purpose but which have not been completely treated.

According to our plan a deal of data will have been located by this time, and its organization is now in order. Every student will need to keep in mind that his facts are his raw material and that nothing will satisfy for them. Consequently he needs not only quantity of facts but quality as well. The bibliographical search for material must therefore be accompanied by evaluation, the nature of which the writer has elsewhere described.<sup>1</sup>

Given a supply of accurate data, the next step is its arrangement for interpretation. Here is the opportunity for displaying scholarship in coordinating facts. The most important part of the student's mental labor, it should likewise constitute the major part of the thesis—even in words, if one wishes to think of emphasis and volume as related. An interpretation may be placed at the end of each presentation of data on a subordinate problem or it may be given in a separate section. Though the former is easier to follow, both in preparation and in reading, circumstances sometimes make the latter plan more practicable.

The summary and the conclusions should follow from the data presented, that is, no new material should be presented in these sections. If the report is properly constructed, it will be possible to get from the author's introduction a thorough understanding of the problem, the method, and so forth, and from the summary and the conclusions the solutions reached, so that it will be necessary to read the intervening sections or chapters only to trace the operations.

The bibliography, having been established in the beginning and having been annotated as it was collected, may now be added.

A word of warning needs to be inserted here to the effect that all materials should be kept in a flexible state until the rough copy is to be made. To no feature does this recommendation apply with greater force than to the bibliography. Perhaps disregard

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<sup>1</sup>Confrey, A.: *Orientation Notes and Outlines*. Chapter on Evaluation.

of this rule results in more pedestrian reports than does the failure to respect all of the other helps for collecting data. The tendencies to use bound notebooks instead of loose-leaf notebooks or cards, to neglect to utilize some system of filing, to write on both sides of a sheet—all of these practices increase the probabilities of producing an inferior thesis.

## V

What has been said in the preceding parts applies to the writing of quarterly reports and to theses for the bachelor's degree. What follows indicates modifications necessary for the student who is actually engaged in research in his pursuit of the higher degrees. Nevertheless the program prescribed for undergraduates may well be followed by candidates for advanced degrees until the technique has been learned.

No graduate student should ever expect to have his problem assigned, the practice of researchers to induce students to work out minor problems for them, to the contrary. Whoever does not know his field well enough to find a gap in it can scarcely be sufficiently acquainted with it to arrive at solutions for some assigned difficulty, without being helped to such a degree that his initiative has been destroyed. With undergraduates, and as practice for graduate students, the policy of assigning problems has its merits; yet the topic for a higher degree should be found by the student himself.

The advanced student is presumed to be doing more than accumulating credits sufficient for another degree. Proof of his doing so is to be shown in his ability to locate and to solve problems within his field. Too, he has a responsibility to society in general and to his alma mater in particular for productive scholarship. Rightly or wrongly, the institution is judged by what its graduates accomplish, and outside of the professions what better way of bringing favorable attention to one's school than by writing?

If we grant the conditions prescribed, our question is: Where shall one find problems? Generally they will be located through reading. It is scarcely possible for an undergraduate to read *America*, *Catholic World*, or *CATHOLIC EDUCATIONAL REVIEW* carefully without having studies in English, in education, and in the social sciences suggested both directly and indirectly. More ad-

vanced students will encounter problems in the reading of texts and collateral materials as well as in pondering the periodical literature. Two recent occurrences will illustrate this point. One of the writer's students who is teaching Indians at present wrote to ask for approval of a study of racial differences which is to be based on a comparison of specific abilities rather than of general intelligence. She found her problem suggested by Ellis in *The Psychology of Individual Differences* (p. 294), a book published during the current year. Another is at work on a problem suggested in *America*, 39:462 (August 25, 1928), a hint which provides for a history of the secular idea in education in America. Naturally, for the bachelor's requirement or for term papers less important problems may even more readily be found. If the student is teaching, a problem encountered in his routine may present a felt difficulty worthy of solution.

The reasons which make the selection of the problem by the student urgent likewise imply that the student shall select from among the successful methods, as presented in the course in research, his own method of attack on the problem. And to add insult to injury, so the student will think, he will be responsible for checking his solution. Thus—barring idiosyncrasies on the part of the readers—there is no reason why a thesis which is offered by an intelligent student working under competent direction should be rejected; for the student as a result of his training will have at his finger tips the very criteria which the critic will employ. Corollary to these recommendations is the suggestion that the director employ that device so effective in the development of self-criticism: he will indicate the location of the error, leaving the definition, the possible solutions, and the checking to the student.

A harsh program, perhaps, yet one calculated to increase the production of scholars, of graduates who reflect some honor on the institution which has granted its degree. It is well adapted to those who wish to raise or to maintain the standards of their institution. Eventually it means advantages for all concerned, for the better the work of the students the better the reputation of the institution, and this prestige is in turn reflected on the student. Nor are its effects less discernible immediately. To the student with the necessary background of training and with even the few helps listed in the bibliography of this article, the execution of

the contract under such working conditions is a pleasurable experience. To the director it represents the opportunity to realize his rôle in its truest sense; that is, to train his charge to do without him.

The writer has found value for advanced students in the following exercise. Let the class as a whole construct a general rating scale for evaluating a research. (The coordination gained by this summary is worth having.) Then let each member of the seminar modify and extend the rating scale to serve as a measure for his particular problem. After all, a big step has been taken in the cultivation of intellectual independence in research when the individual becomes acquainted with the standards, for then he has the bases for making original judgments.

## VI

In writing this section it has been assumed that the majority of graduate students are to enter the educational field, an assumption justified by actual conditions. Formerly the instructor was asked to go about the country soliciting students. At present he is expected to accomplish the same end—that is, bring the institution to the attention of the public—but his method is different. He is now to continue his research and to report it so as to advertise his college. So common is this requirement that most application blanks contain inquiries as to what the applicant has published. Many of them ask for information concerning problems the applicant proposes to investigate—with a view of publication, of course. In the face of such facts can we afford to graduate students without acquainting them with the methods of placing their research for publication?

As a means of helping students to decide on the magazine for which their serious research or their lighter contributions would be suitable, the following exercise is recommended. Have the students take a volume of each of the magazines in their field and make an analysis of the contents of each volume. Expressed in tabular form the list made by this analysis will show the number of each kind of article, the type of treatment, the length of article most frequently used, and so forth. With such information a student is not likely to submit for publication the wrong kind of article of the wrong length.

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## A POPULAR WRITER'S ESTIMATE OF BIBLE STORIES

Canon Christopher Schmid, the popular author of story books for children, who lived into the middle of last century, describes how he tested his stories by telling them to the children and making them write down what they remembered of them. He thus found out what strikes the imagination and the mind of the young, and came to the conclusion that the narratives of the Bible contain the best characteristics of a good popular story.

We read in Volume 4 of his *Erinnerungen* (pp. 187 ss.): "*Amongst all the stories the Biblical ones are the most excellent.*"

### 1. ON ACCOUNT OF THEIR MANNER OF NARRATION

I have read to my pupils stories of all kinds, the most suitable and stirring of the best and most varied authors of narratives for children and adults. Invariably I found that none of them made the same impression and sustained the interest in the same degree as Bible stories. All eyes were shining; everything was so quiet that you might have heard a pin drop.

Whence do these narratives derive their power over the hearts of men. Undoubtedly from their picturesque, lively and graphic manner of description. In them everything lives, everything happens, as if it were before our eyes. The windows of this schoolroom open directly into real life..

The stage of the events is always clearly determined. Now they happen in the charming garden of Eden, then under a shady tree before a tent, now by a well surrounded by flocks, then again in a wilderness or even in a prison. Everywhere you are in the real world, not in a cloud, but standing on the solid ground with its hills and dales, trees and rocks, springs and mountain ranges.

The time, too, is exactly stated. Sometimes it is morning, sometimes evenings, sometimes hot midday, now there is harvest time, then sheepshearing, then vintage.

The whole of the visible nature is laid under contribution; the sun is shining, the stars twinkle, the rainbow appears. Here we see a cornfield, there is a vineyard, yonder an olive garden. Also the living creatures play their parts: There are oxen and

cows, sheep and goats, ravens and doves, swallows and sparrows. They are painted true to nature; the shy raven flutters wildly about, the domestic dove returns home; we hear the crowing cock and the bleating goat, and see the dog wag his tail.

In this world of pictures no line is a mere ornament, nothing there is without significance; yet with all these details the biblical narrative never becomes trifling; we find no extensive descriptions of landscapes or sunrises, etc., which might draw the attention from the whole. The big and small circumstances mentioned serve only the purpose of making the picture more pretty, attractive and lively; everywhere the golden mean is carefully observed between jejune brevity and lavish expansion. Yet all the irrational creatures have to give precedence to the acting persons. These are no shadowy figures, who neither talk nor beckon, neither stir nor move; they are men who speak and act as we do. We do not seem to listen to a narrator; he seems to vanish, and we see and hear only the actors themselves. All of them are taken from real life: husbandmen, shepherds, fishermen, merchants; here is a boy tending his flock, there a woman gathering ears. If kings appear they are no stage kings, but speak and behave like other children of men; one feels that they are made of our own flesh and blood.

The persons are represented in their agricultural and domestic occupations: Abraham is chopping wood and saddles his donkey; Jacob is cooking; Esau is returning home tired from hunting; Rachel is driving her sheep to the water; David carries bread and cheese to his brethren in the camp.

The persons entering upon the scene speak the ordinary language; not that of books, or of the learned or cultured, but that of the heart and of nature. Jacob addresses the shepherds: "Brethren, whence are you?" and when they answer: "From Haran," he asks: "Do you know Laban?" They reply: "We do." "Is he well?" continues Jacob; and they say: "He is well; and behold, there is his daughter Rachel approaching with his flock." Thus they all speak like our country people today.

They feel, too, like we, and express their feelings in the truest notes of nature; there are no lengthy declamations; in a few words the whole sentiment is concentrated. Simeon exclaims: "The boy is no more here; where shall I go?" Jacob: "Mourning I will go down with my son into the region of the dead."

Joseph: "I am Joseph; is my Father yet living?" More eloquent than words are oftentimes the actions: Agar places Ishmael under a tree and goes off as far as a bow can carry, because she cannot see her boy die of thirst; Rebecca quickly lowers her pitcher upon her arm, to give a drink to Abraham's servant; Joseph turns away his countenance from his brothers and begins to weep.

Each person has a sharply drawn character; the characterization is unsurpassable, full of truth and nature, all as if taken from the mirror. With a few words, movements or actions the man is placed before us and lives: Esau sells his birthright, swears, eats and drinks, arises and goes away, making little account of having sold his first birthright; is this not much better expressed than if we said: He was careless, etc. The characterization includes also the external appearance: Essau, uncouth in his conduct, is also hairy like a skin; Cain, the envious, carries the pale and emaciated trace of envy in his countenance; Joseph, this beautiful soul, is also comely in appearance; the little innocent shepherd boy David bears also the color of innocence. The most important personages are also distinguished by a special emblem, which draws our attention to them: Joseph with his coat of divers colors, Moses with his basket of bulrushes, David with his harp, Samuel in his linen tunic, Tobias with his dog.

What makes the narratives still more interesting is the wonderful character of the events, the peculiar feature of the situation, the dramatic progress of the story: The parching Ishmael; Isaac on the altar; Joseph in the cistern; the Israelites on the shore of the Red Sea; how is the attention riveted, the expectation roused, and the curiosity gripped by the question as to how all will end.

Thus we see that the biblical narratives surpass the others by their excellent method of narration; but they present other superior elements as compared with other stories, viz.

## 2. ON ACCOUNT OF THEIR CONTENTS

The biblical narratives are of the greatest value for the Christian moral education and training; many of them contain sublime, glorious and lifelike pictures of virtuous conduct. We find in the different persons representations of all the different virtues, as well as their opposite vices with their consequences, and the

actors are taken from real life. You will meet the proud and the humble, the angry and the meek, the miser and the generous, the liar and the simple-minded in whom there is no guile, the envious and the selfish, as well as the pure and unselfish, who are never touched by a breath of grasping. Many a character is the lightest and purest picture of some virtue, another the blackest drawing of a certain vice. Abraham, e. g., is the personified faith, painted lifelike by his words and actions; Cain is the incarnate envy. The supersensuous ideas of virtue and vice are clothed with flesh and blood; these real creations are more than the mere imaginations of poetry the types of good and bad habits. The invisible virtues appear in these examples in visible attractiveness and excite imitation; the vices provoke dislike, disgust and horror.

Yet with all this the characters of the Bible are not pure ideals, neither angels or devils, but living men. With all their grandeur of virtue they are still hampered by human infirmities; with all their corruption they still show in their happy moments occasional traces of goodness. They put before us goodness, which is within our reach, and evil into which we too may sink. The good examples stir us and encourage us to imitations; the evil ones caution us and place before us the possibility of similar corruption, and thereby put us on our guard.

The moral characters appear in the most different surroundings and in all possible relations to their fellowmen. We see the virtuous in poverty and affluence, in gladness and sadness, at home and abroad, in tranquillity and in the most terrible and cutting anxieties and embarrassments, at the wedding banquet and on the deathbed. We see how he treats his parents, children, brothers and sisters, his natural relations and his parents, or brothers-in-law, his masters or servants, the rich and the poor, his friends and his enemies. Virtue is, as it were, drawn down from the lofty cloud of general ideas into the cottages of everyday life. We do not find a philosophical idea of virtue put before men as the object of disputation, opinions and contentions; but we find a mirror in which we can behold ourselves, in order to regulate all the better our conduct.

The moral characters appear in a still more striking light by the fact that they are confronted with persons of the opposite qualities, e. g., Abel and Cain, Noe and his contemporaries, Cham and his brothers, Lot and the Sodomites, Isaac and Ishmael, Joseph

and his brothers, Samuel and Heli's sons, David and Abisai, Eliseus and Giezi, Vasthi and Esther, Mardochai and Aman.

The description of the characters is consistent and true to life; they remain unchanged and are always the same. Laban appears selfish at the first glance; Abimelech is even at the hour of death the haughty and proud man, who tells his armorbearer: "Kill me lest it should be said that I was killed by a woman."

What gives to these descriptions of characters the greatest value is the fact that they present to us not merely disconnected expressions of good or bad actions, but that they represent to us the principal source of each good or bad action in a clear and unmistakable manner. We do not only see the goal of our actions, but also the road to it. The disposition of the virtuous as well as the evil passion of wicked are clearly depicted, with all their roots and radicles from which they arise, with their branches and twigs into which they develop, and with the fruits which they bear; take, e.g., the envy of Joseph's brothers: the first germs were his distinction, the variegated coat; the first evil shoots, their inability to give him any kind word, and their calling him a dreamer; the further consequences were their murderous design, their pulling off the hated coat, the sale of their brother to the Egyptian merchants, the deception of their father; the damaging effects: their father's sadness, their brother's miserable slavery, their own uneasy and reproachful conscience, which at every misfortune, even years after, speaks in them: We have deserved to suffer this, because we have sinned against our brother; and they are frightened to death when he bursts out: "I am Joseph, your brother." How true and psychologically deep is the description of the sinful passion with all its damaging consequences; it creates horror; the description of its first beginning is a lesson to flee it, so as to be secure against its development. If we generalize the individual paragraphs of the story, we have the very best moral treatise on envy that was ever written.

A similar excellency as a moral lesson might be shown in the cases of Cain, Saul and Achab; their short characteristics show us the whole of a human life, perhaps even more faithfully and perfectly depicted than the much lauded characters of Shakespeare or Goethe.

So far we have quoted the words of Christoph Schmid when he speaks of Bible stories as literature. He does not enter into the

appreciation of biblical stories for religious instruction in preference to mere historical or fictitious examples. More than the latter are they worth remembering for the whole life; for, as the Commentary of Bishop Knecht shows, one and the same story can be used for the illustration of several doctrinal or moral lessons. And if our children were made more familiar with Bible history, the preachers would be able to make more use of them in the pulpit, where they would interest, teach and move also the adults of the congregation.

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## THE ASSIMILATION OF CATHOLIC IDEALS THROUGH THE EIGHT BEATITUDES

*The Fifth Beatitude:* Blessed are the merciful, for they shall obtain mercy.

*Objective in teaching this Beatitude:* To help the student to grasp the principles of Christian charity and to adopt these principles in her daily life.

*Objective in teaching this Beatitude:* To help the student to live clearly in mind may take this form:

What is your understanding of the words of Christ: "A new commandment I give unto you: That you love one another, as I have loved you"? John 13:34; of the expression "to see Christ in my fellow men"?

The Christian precept that love towards our neighbor is the manifestation of our love toward God is familiar to you. What do you understand by this precept? Who is "my neighbor"? What opportunities have you for exercising charity in your everyday life?

What distinction will you draw between natural and supernatural virtue? What does "supernatural love" mean to you?

The term, "a strong personality," is a familiar one to you. Make clear your conception of the term.

What suggestions can you make for drawing out the best that is in your companions and making them feel the strength and attractiveness of good?

*Presentation:* The setting: The Sermon on the Mount. Christ's gift to the world: a love instinct with justice. "Love one another as I have loved you."

*A.* The Christian virtue of mercy. Its origin: John 13:34. The distinctive mark of the disciple of Christ: to love God and to love our neighbor. Distinction between supernatural and natural virtue. The indelible stamp of Christian virtue: a personal characteristic, softening the character and eliminating hardness and unkindness toward anyone of God's creatures; a deep love for God and for all His creatures because they are His creatures.

*B.* Religion in its true relationship to life: a means of elevation and sanctification, not of distortion and self-deceit.

*C.* The necessity of a true understanding of duty: the willingness to know God and to serve Him through daily work motivated by sound principles of morality and Christian virtue.

*D.* The importance of an understanding of personality. The vital need of awakening and fostering a desire to control for good our relations with our fellow men: to influence them for good and

at their hands meet good; to discover means of cultivating that human responsiveness that will control for good such relationships. Marmion: *Christ, Life of the Soul*, 217 ff.

E. The significance of friendship; the power for good or for evil in every human being. Marmion: *Christ in His Mysteries*, 219 ff.

In the presentation of this Beatitude, as in the ideals already considered, the attempt in the presentation is to arouse the interest of the student to discover the solution of the points proposed rather than to give definite subject matter. Only such direction is given as will prevent erroneous thinking or aimless, fruitless reading. Father Maturin's *Self-Knowledge and Self-Discipline, Some Principles of the Spiritual Life and Laws of the Spiritual Life* (Longmans, Green and Company, New York) are of real value to both instructor and student in forming a clear understanding of the Christian virtue of Mercy. Abbot Marmion's *Christ the Life of the Soul*, in particular Chapter XI, and *Christ in His Mysteries* (B. Herder Book Co., St. Louis) are invaluable for the light thrown on fraternal charity. *Integration of Personality of the Christian Teacher*, by Sister Mary Esther, O. S. F. (Bruce Publishing Company, Milwaukee), gives definite help to the teacher to become an "Alter Christus."

A re-test on the essentials may be found necessary since the matter of natural and supernatural virtue, the Christian conception of mercy as opposed to the worldly or materialistic view and the development of personality offer difficulties in plenty even to mature minds.

The mimeographed questions, suggested activities and reading lists distributed at the end of the period of presentation, outline the procedure of assimilation.

*Assimilation* (to be mimeographed): In our activities and readings this month we shall strive to understand Christian Charity, to discover the principles underlying Christian justice and compassion in order to guard against a misuse of the principles of morality and Christian virtue. We shall try to grasp the relationship of the mercy of God and the holiness of God. Our aim will be to learn how to fulfill the duties and obligations of life by seeing Christ in our associates and loving them in Him. We shall seek the best means of developing that responsiveness which will control for good our relations with others.

It will be of interest, too, to see the interrelationship of the ideal of Christian love with the ideals we have considered: those of de-

tachment, of self control, of Christian fortitude, and of the development of a healthy spiritual life.

In what way or ways do my reactions to my reading and my subsequent thinking on these points help me to solve the questions and problems suggested below?

What understanding have I of Christian charity, of Christian mercy as gained from a consideration of its significance in the six vital relationships of life:

A. In my relationship with God, what is my attitude under certain conditions:

1. What ability have I to see God and His will in the opportunity for service arising through the discharge of the duties of my everyday existence?

2. What willingness have I to follow the right course of action when I know what is right?

3. If my religious life is a means of sanctifying and elevating the motives and acts of my daily life, instead of making religion an end in itself, what principles will influence me

(a) To give up voluntary spiritual exercises, such as visits to the Blessed Sacrament, attendances at certain services and devotions, spiritual reading, in order to perform an act of charity or fraternal love for my parents, the other members of my family, friends, or acquaintances?

(b) To overcome the tendency to neglect for prayer specific duties, especially those having no personal appeal, as duties in the home, the preparation of lessons, especially subjects in my course distasteful to me, the discharge of obligations of a social nature that do not interest or attract me?

(c) To judge whether my life of prayer is filled with illusion, if I strongly incline to devote much time to prayer, yet fail voluntarily to show compassion to one in need?

(1) What is the real object of prayer?

(2) What obstacles to union with Christ may I form through my failure to achieve union with my neighbor?

4. God Himself is the source of supernatural mercy-justice and compassion; worldly justice and compassion tend to become mere human pity and a source of moral weakness.

(a) What illustrations from my own experience, from that of friends or from my readings show the truth of this statement?

(b) How shall I build up habits that will fortify me against the current of thought and action that tends today to defy the individual and overturn the principles of justice established by God?

(c) What readings have been most helpful to me in presenting this aspect of the problem? What habits—spiritual and moral—are likely to be the greatest source of strength in helping me to practice Christian mercy in my adult life?

5. If I understand God's goodness and mercy in His dealings with me personally, what should be my attitude

(a) Toward my own failings?

(b) Toward developing the mental and spiritual gifts God has given me?

(c) Toward overcoming my tendency toward worldliness in my personal tastes? my dress? my pleasures?

(d) In cultivating the gentleness, kindness, sympathy and pity which characterized Christ in His intercourse with people?

(e) In cultivating mercy as an essential element of my character?

B. In my relationship with my family, what is my interpretation of the ideal of Christian mercy?

1. To what extent does worldliness enter into my attitude toward my home? in my estimate of my parents—their nationality, their education or lack of education, their tastes (intellectual, social, spiritual), their plans for my future and that of other members of the family?

2. To what extent does worldliness influence my estimate of the social standing of my family? the friends of my parents? our home life, its daily routine, its pleasures, its general tone?

3. If my intercourse with my family lacks the same gentleness, kindness, sympathy and consideration that mark my association with friends or acquaintances, what definite resolutions will I make to control my attitude in the future?

(a) What readings or reflections for this month have given me a standard of conduct in this respect?

(b) What help can I obtain from the four ideals of Christian conduct already considered?

C. In my relationship with my friends and acquaintances, what effect will a thorough understanding of this ideal have?

1. What is my understanding of personality? of the power for good or evil another person can exert on me or I on her?

2. To what extent can I be independent of or indifferent to the people with whom I come in close contact? What is the significance of this claim of personality in my life?

3. To what extent am I dependent for happiness upon my

friends or acquaintances? What is the significance of this dependence in my life?

4. What principles of conduct can I select at this stage in my development that will help me in my association with others to draw from them their best qualities of mind, of heart, of soul?

5. What should be my attitude toward others that they may draw out the best qualities of my nature?

6. To what extent have I realized that my reactions to people differ? What association with certain characters brings out the noblest and highest qualities of my nature and association with others appeals to all the ignoble, baser qualities of my character? What is the peculiar significance of this consideration to me?

7. Certain causes have been cited as responsible for separating us from our neighbor: selfishness, conflicting desires, differences of character, injuries received. Which of these do I find most active in causing discord in my relations with my friends?

8. How can this ideal of Christian virtue direct my life by guiding me to check the evil and draw out the good in others? by helping me to see my intercourse with others in its true relationship to God—God first, then God in all my companions?

9. How clearly do I see the means of putting these principles of conduct into my every day relationships? of entering into the sufferings of others, asking myself and reflecting: "What would Christ have done in this case?"

10. If I find that my standard of judging persons who offend me varies because of the social standing, the personal relationship or some exterior cause, what helpful measures can I suggest toward my acquiring a "Christ like mercy?"

11. What traits of personality or which of the Divine aspects as revealed in the life of Christ, the Ideal Man, do I possess: faith; self-reliance; bravery; resignation to the Divine Will; honesty in word, in thought, in deed; honesty in public and in private life; poise and calm; quiet determination; initiative; sureness; reliability; decision; fortitude; restraint; gravity?

(a) If not satisfied with the results of an honest rating of myself, what suggestions for strengthening my personality can I make?

(b) Which aspects or qualities seem to me most desirable to attempt to acquire this year?

(c) What practices—spiritual, intellectual—can I undertake to make possible progress in such acquisition?

(d) What assistance do Professor James's laws of habit formation give me?

*D* and *E*. In my relationship with civil life and with industry, what significance has Christ's teaching that any good or evil we do to the least of His brethren, we do it to Christ Himself?

1. What is my understanding of the mystical body of Christ?

2. Do I see Christ in my everyday associates? Shall I be able to see Him in my superiors or employers?

What should be my behavior that others may see Christ in me?

3. Am I actuated in my intercourse with society at large by motives of other worldliness?

(a) Am I selfish in seeking my own advancement, even at the expense of others?

(b) Am I eager for approval, praise, distinction?

(c) Am I unhappy if others receive what I have been seeking?

(d) What check have I to determine if I am self-seeking? governed by considerations of policy? lacking in the Christian ideal of fraternal love?

4. Am I by nature reserved or responsive? What positive suggestions for cultivating responsiveness have I found in this year's intercourse with people? in my readings on Christian ideals or in connection with the course of study I am pursuing?

5. "Supernatural or Christian virtue differs from ordinary virtue in that it is universal in its operation and is deeply rooted in the person." Maturin. Judged by this standard, am I merciful? For the same breach of behavior, shall I judge as tolerantly of a person I dislike as of a friend or close associate? Am I partial in my judgments? What considerations will help me take on the Christian attitude?

6. To know honestly one's strength or weakness in the possession of this virtue, it will be helpful to note for a period of time the personal reaction made to each situation involving mercy of judgment or of act. Keep this record.

(a) What does it show me of my real nature?

(b) What are the strongest reasons I can see for strengthening this essential trait of Christian conduct?

(c) What resolutions seem to me most helpful in acquiring supernatural charity in my intercourse with society?

7. Marmion defines mercy as "love in the face of misery. It is this mercy we shall exalt during eternity."

**F.** In my use of leisure time, what opportunities do I find for strengthening the virtue of mercy?

1. In my reading, what inclination have I to sentimentalism in evaluating characters in dramas? in fiction?

(a) Am I inclined to condone the sin as well as pardon the sinner?

(b) To what extent can I judge when an author is tampering with principles of morality and justice? showing a false conception of mercy?

(c) What books or magazine articles have I read or heard discussed that err in this particular direction?

(d) What personal danger is there for me in the non-Christian or worldly treatment of mercy, which confuses the infinite love and compassion of God with the lowering of the moral standard to suit human weaknesses?

(e) What books—fiction, drama, essay, biography—have given me the most helpful lessons on the necessity of penitence and real antagonism toward sin on the part of the sinner? what ones least? (Common fault of modern fiction is that the author gives wrong attitude toward sin and toward sinner.)

(f) What books have helped me most to see the difference between God's justice and His mercy? What effect has this distinction of meaning had upon my judgment of cases arising in my everyday intercourse with others or in current happenings?

2. To what extent can I judge moving pictures, drama and other representations on the stage by the standards used in judging my reading?

*Organization:* The organization of the findings on the ideal, the fruit of the work of assimilation, should be made at this point without use of notes or conference with instructor or other students. Such questions as follow will show if the work of the month has been grasped:

Give, with illustrations, your comprehension of "to see Christ in my fellow men."

Make clear your understanding of fraternal charity by giving your interpretation of supernatural charity and natural charity. Use concrete illustrations.

What is your test for determining "a strong personality?" for drawing out the best that is in your companions?

Has your conception of religion and its function changed in any way through the investigations of the month?

What is the most helpful reaction you carry from the reading and consideration of the month?

*Recitation and discussion:* Each student reports orally on the special topic investigated. The use of notes, arranged in an orderly, logical form, is encouraged for this presentation.

SUGGESTED READINGS FOR THE MONTH

À Kempis, Thomas, *Following of Christ*: Book 1, Chaps. 9, 11, 14, 15, 16; Book III, Chaps. 6, 7, 13, 15, 16, 17.

*America*: (Editorial) "Almsgiving and the Miners" 38:550 (March 17, 1928); (Editorial) "America's First Citizen," 40:149 (November 14, 1928); (Editorial) "Catholic Forbearance," 40:126 (November 17, 1928); (Editorial) "Generosity of the American People," 37:605 (October 8, 1927); (Editorial) "Religion in the Campaign," 40:29 (October 20, 1928).

Baldwen, Charles S., "Tolerance." *Commonweal*, 9:71 (November 21, 1928).

Barton, George, "Footnote to a Speech," *Commonweal*, 8:631 (October 24, 1928).

Bazin, René, Charles de Foucauld (generosity, 256).

Blakely, Paul L., S. J., "The Canonization of Ozanam." *America*, 36:238, December 18, 1926. "The Child to the Christ Child." *America*, 36:236, December 18, 1926.

The Bible: Is. 32:17,18; Matthew 25:40; 22:38-39; 7:2; 5:23-24; 11:28; 10:28; 12:9-21; 3:4-12; 6:6-11. Mark 8:2; 12:31; Luke 5:31-32; 7:23; 7:37-47; Parable of Prodigal Son, 15:11-32; John —Christ our model of charity, 2:1-11; 11:36; 15:13; 13:34; 17:9, 11, 20, 21, 23; 4:12,20; 3:16,23. Romans 2:11; 13:9-10; 1 Cor. 13:4-7; II Cor. 11:29; 12:15; Eph. 4:1-4; Phil. 9; Gal. 5:14; 2 Tim. 4:7,8; 1 Pet. 2:21-25 (Epistle, Second Sunday after Easter); 1 Pet. 11-19 (Third Sunday after Easter).

Carroll, P. Rev., C. S. C., *The Man God*. Chap. 17, 30.

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Confrey, Burton, "A Cure for Ennui." *Magnificat*, 36:29 ff. (November, 1926).

Connolly, Myles, "Mr. Blue Makes His Bow." *Columbia*, September, 1927 (included in Mr. Blue, recently published).

Darrach, Marie L., "Underwriting Girlhood." *Commonweal*, 8: 487 (September 19, 1928).

Edmund, Lucy, "A Little Child Shall Lead Them." *America*, 38: 608 (March 31, 1928).

Feeney, Leonard, S. J., "The Brown Derby." *America*, 40:153 (November 24, 1928).

Gold Dust (translated from the French), p. 125.

Gordon, Mary, "Yellow Gold." *America*, 36:278 f. (January 1, 1927).

Grayson, David, Adventures in Contentment, Adventures in Friendship. Adventures in Understanding. The Friendly Road.

Greely, J. A., S. J., "The Spirit of the Gift." *America*, 39:58 ff. (April 28, 1928).

Huvelin, Abbé, Some Spiritual Guides of the Seventeenth Century. Introduction 41 ff.; St. Vincent de aul, 109 ff.

Johnson, Owen, Stover at Yale; The Varmint.

Kelly, Blanche Mary, "Thomas More, Layman." *Cath. World*, 128:185 ff. (November, 1928).

Lord, David J., S. J., "The Students Convene." *America*, 39:560 (September 22, 1928).

Maturin, B. W., Laws of the Spiritual Life, 151 ff.; Self-Knowledge and Self-Discipline, 187 ff.

Norris, Kathleen, Mother.

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O'Dwyer, Geo. F., "More Heroines of the Battlefield." 39:600 (September 29, 1928).

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Papini, G., Life of Christ, 90, 109, 148.

Patmore, Coventry, "The Toys"; "The Angel in the House" (Love and Its Law).

Rowe, John C., S. J., "Justice and Psychiatry." *America*, 39:568 (September 22, 1928).

    "Sentimentality and Penology," 39:592 (September 29, 1928).

Russell, W. H., Your Religion, 181 ff., 210 ff. (the value of ideals).

Stevenson, R. L., An Apology for Idlers.

Schuyler, Rev. H. C., The Charity of Christ, The Sacrament of Friendship (an amplification of St. Thomas Aquinas's Hymn to the Blessed Sacrament).

Scott, Martin J., S. J., Mother Machree.

Seneourt, Robert S., "The Catholic Revival in France." *America*, 39:572 (September 22, 1928).

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    "Women and the Catholic Church." *America*, 37:80 (May 7, 1927).

Spalding, J. L., Bishop, Growth and Duty.

Thompson, Francis, The Hound of Heaven (quest for the ideal).

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## NOTES ON THE TEACHING OF RELIGION

### HOW MUCH RELIGION IS ENOUGH?

How much religion is enough? The question is suggested by an article in the May, 1928, issue of the **CATHOLIC EDUCATIONAL REVIEW**.

The writer of the article seems to think there is not enough religion taught in the Catholic schools, or that it is not well taught. He bases his assumption on the fact that his stenographers failed to spell correctly the names of some of the Saints, and he contends that a right amount of religion would put such failures beyond the bounds of possibility. One might as well argue that a person, who cannot spell Czechoslovakia offhand, lacks an elementary knowledge of geography. The author of the article concedes that the secular studies are as well taught in the Catholic as in the state schools. This statement makes one wonder why religion, which is the "sine qua non" of the Catholic schools, should not be taught at least as well as the other studies. The indictment is serious, but does the act of misspelling the names of the Saints prove they were never heard of before? Maybe so, but it is more apt to prove that what is known in school parlance as the "dictionary habit" had not been acquired, or was not functioning at the time.

Whatever else it does, the criticism accentuates the wisdom of those who insist on at least a four years' high school course for commercial pupils. So many, in their eagerness to earn money, take a scant two years' course after finishing the eighth grade and start out as stenographers and typists. They succeed fairly well in the latter, where all they have to do is to copy, but when work calling for a knowledge of English and other products of a finished education come, they are found wanting. The reason is plain, for what does any child carry away from the elementary school but the barest rudiments of an education? If this be true of secular studies—and beyond a doubt it is—how much more so is it true of the religious part? Even the high school graduate is none too well equipped to handle the problem of secretarial work.

There may possibly be some reason for not knowing one's religion thoroughly, but there is no excuse for bad spelling if there is a dictionary at hand. Father Wedenham has a **Dictionary of**

the Saints, and there is a special Catholic edition of Webster, I think, that ought to help to solve the problem of spelling unusual names. Moreover, it certainly is not too much to expect commercial teachers to teach their pupils how to address the dignitaries of the Church any more than it is too much to expect a stenographer to transcribe "Your Eminence" correctly, but a manual for reference should be in every office needing one, because such data are seldom used and are easily forgotten.

A stenographer who does not write her notes so she can transcribe them correctly is evidently not a top-notch stenographer, and if a kind reprimand, coupled with a request for a correct copy, does not bring the desired results, her dismissal is in order. The best way to secure competent help is to demand a higher standard of general education and better work along specialized lines. This will weed out the misfits and force the others to be more exact about getting enough of the right sort of an education since the competition will be keener. When the work calls for technical terms, some consideration must be shown till the stenographer learns them. Otherwise exact the full "pound of flesh." By so doing, a service is done the individual and our schools as well as the salary payer.

How much religion does an eighth grade graduate carry away with his diploma? Is it right in quantity and quality? What is the standard by which it can be gauged? Does his knowledge of religion compare favorably with that of his secular subjects? Does he know any more of the fine points of the latter than he does of the former? One way of answering the question is to say that the way religion affects the life of the person, the influence it has on his character and work, is a fair test. If a person attends Mass regularly, receives the sacraments at stated times to get the grace to keep the commandments, which, when all is said, is all the Lord asks—"If you love Me keep My commandments."—and lives a good life, can he be said to have enough religion?

He may lack culture, he may lack information or general knowledge about the nice points of his faith, and he probably does—for, after all, does a fourteen-year-old boy or girl really know anything well?—but he does not lack practical religion.

Is it possible to find "the intellectual appreciation of historical and geographical facts with which our religion is filled" in all high school graduates or even in people whose line of thought is

not in sympathy with such facts? Such a mental condition is apt to be the result of mature thought based on reading and observation that are foreign to the high school graduate who has just burst the shell of the cocoon which imprisoned him or her.

Are our schools giving as thorough a grounding in the things which pertain to our religion as they should? It would seem not if pupils know so little about the Twelve Apostles that their writing proves they have not even a spelling acquaintance with them. There is a jingle that may help teachers to remedy this defect, for it is probably that if the names are well known, the spelling will come easily, since but few of them offer any difficulties in this connection.

Simon Peter and Andrew, his brother,  
Philip and James well known to each other,  
John the beloved and Thomas the doubting,  
Simon and Jude who together go scouting.  
Matthias and James of the lesser renown,  
Matthew, the publican, man of the town,  
And Bartholomew, who too won a crown.

To help in familiarizing the names of the Saints and places intimately connected with them, one or more of the Saints of the days may be placed on the board and their names used in the hourly aspirations. A spelling lesson of the names of the Saints, whose acquaintance was made during the week can be arranged for Friday or some other convenient day. The little stories to be found on the leaflets provided each month by the Apostleship of Prayer can be pasted on cards and kept on file for a weekly reading lesson and thus furnish matter for further acquaintance with the Saints and their place of abode, and a good supplementary reading lesson as well. Another means to improve our teaching of religion is to follow the suggestion given in the REVIEW some months ago by a Supervisor of Schools and teach the children now to make little meditations. Connect this practice with the Saints by taking those whose feasts occur on the school days and making the meditation on the life of such Saints. Familiarity with the Saints and an increase of spirituality can thus be secured.

James gives as one of his laws of habit formation, "Keep the faculty of effort alive in you by a little gratuitous effort every day." He advocates it on the principle that doing things, pleasant or unpleasant, one does not need to do, simply "Bring the flesh into

subjection to the spirit" is a good way to be ready for emergencies where one must conform whether he wills to do it or not. Teaching the children to consciously do little acts they do not wish to do and not to do some they wish to do, is on the same principle. We call it mortification or sacrifice, and the habit is a wonderful help in the spiritual life and an equally great help in the formation of character. If, besides getting acquainted with the Saints and absorbing all the Catholic data possible, we add a little daily to the practical side, it may be that the stigma of not teaching enough religion will be removed.

But "pounding it in," is a procedure of doubtful value. Temperament and disposition differ so, human nature has so many vagaries and it is so difficult to cope with all or any of them that no one method meets the needs of each individual. Besides, the "pounding" process is apt to make religion odious instead of attractive. Young folks who spent years in a charitable institution or a boarding school furnish examples of the different effects of enforced religion. Some say, "All the religion I have I owe to the years I spent at St. C's"; others say, "I got so much religion at St. C's that I haven't the slightest regard for any now." Such statements make one question the value of *Pounded In Religion* especially when one reverend gentleman insists that, if religion were rightly taught, it would be attractive enough to make a boy stay away from a ball game on Saturday afternoon to go to confession.

On the other hand, the "Ave Maria" of a recent date, quotes from a non-Catholic publication, an argument for *pounding in religion*. The plea is that other subjects youth is forced to acquire do not cause any such aversion as is claimed for religion and the writer seems to question the veracity of the claim, or at least, to suggest that the real motive for religious indifference is not the one given. The article says that most of us learned the multiplication table against our will, and yet no one of us claims any particular dislike for it or to the processes involved in its use. It must be admitted, of course, that the said tables did not require an over-long time for learning, neither did they carry any such obligation in regard to practice as religion does, and it is probably the obligations involved and the restraint entailed by a knowledge of religion that is abhorrent rather than religion itself. This leaves

the question of pounding in religion an open one to be decided by those whose duty it happens to be.

The first semester of the eighth grade in most school courses is devoted to the explanation of the Mass and to teaching pupils how to hear it correctly, and the second half is given over to church history. For those who go to high school, the history course is much enlarged and the persecutions, the Crusades and the Reformation are treated in Ancient and Medieval History as well as in Church History. Surely this is a good foundation, but the fact that the knowledge does not function at once probably prevents its being properly appreciated or thoroughly appropriated. There is no doubt that Catholic data can be stressed with much advantage to both the individuals and the church in our schools but when the student has little in the way of cultural or intellectual background and the home environment fails to add to that little, and the practical value makes no immediate appeal, the facts of history and an appreciation of Catholic life and doctrine are apt, like the seed that fell among thorns, to be choked "with the cares of the world and the lusts after other things" until the "word is made fruitless." How else can one explain the fact that, of forty children coming from Catholic homes to the first grade of a school, not one can make the sign of the cross, or say the "Our Father"?

To fail occasionally is no disgrace and may be made to serve a most useful purpose if it be taken "as a stepping-stone to higher things." Neither is it a disgrace to be found fault with at times, but we need to see that there is no just reason for finding the same fault a second time. Our schools call for too much sacrifice of all kinds, and they mean so much to the life of church and country, that we must be on the alert to see that the best possible results come from them in every line of endeavor, especially that of religion.

SISTER M. VERONICA, C.S.C.

## EDUCATIONAL NOTES

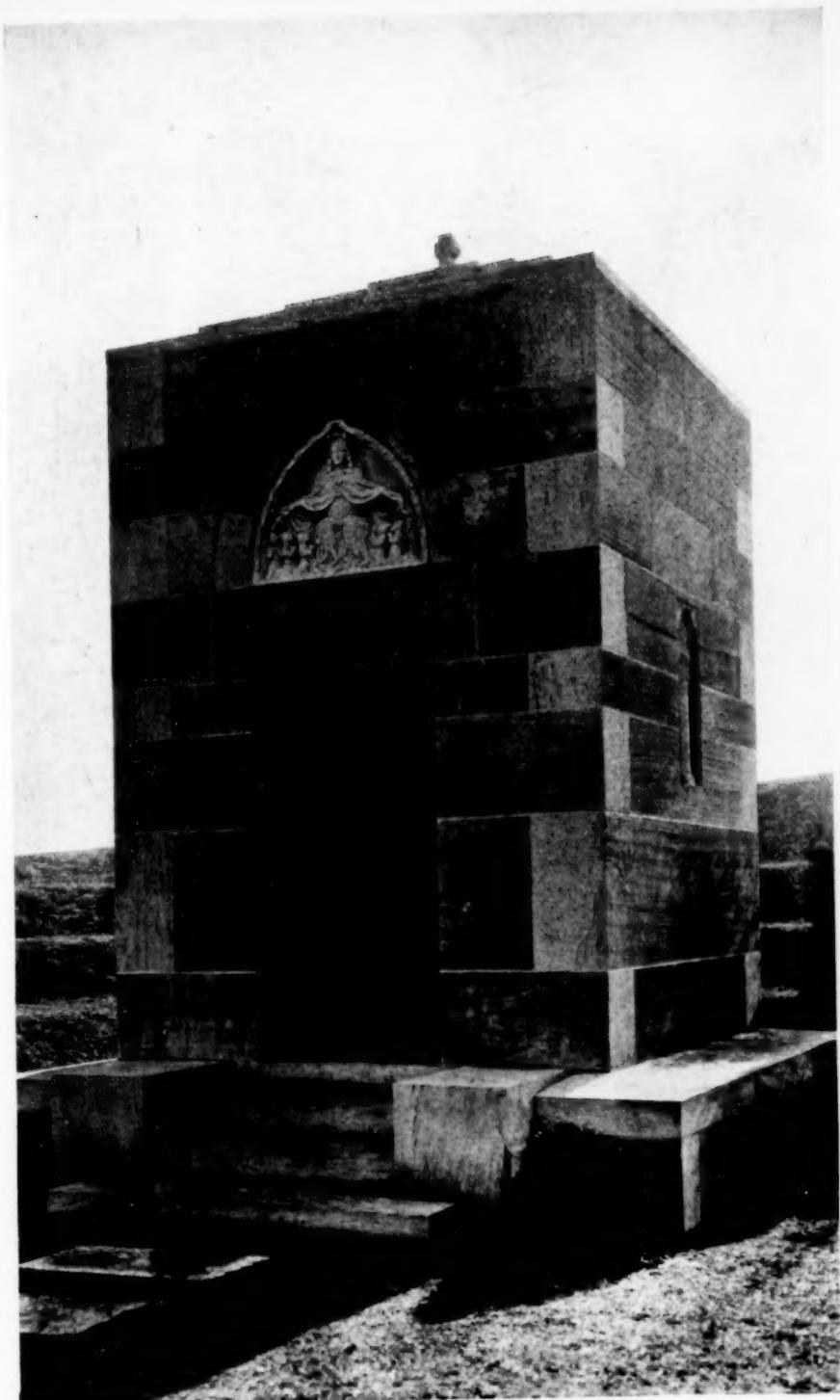
### SISTERS COLLEGE FOUNDER HONORED WITH NEW TOMB

The Catholic Sisters College paid a final tribute to the memory of its founder, the Very Rev. Dr. Thomas Edward Shields, when his body was translated from its temporary resting place in Mount Olivet Cemetery on the outskirts of the city to a beautiful mausoleum just erected on the College campus in Brookland. Representatives of the various religious houses at the Catholic University of America here and from various parts of the country, and a large congregation of the laity attended the ceremonies to manifest their esteem for the great American educator.

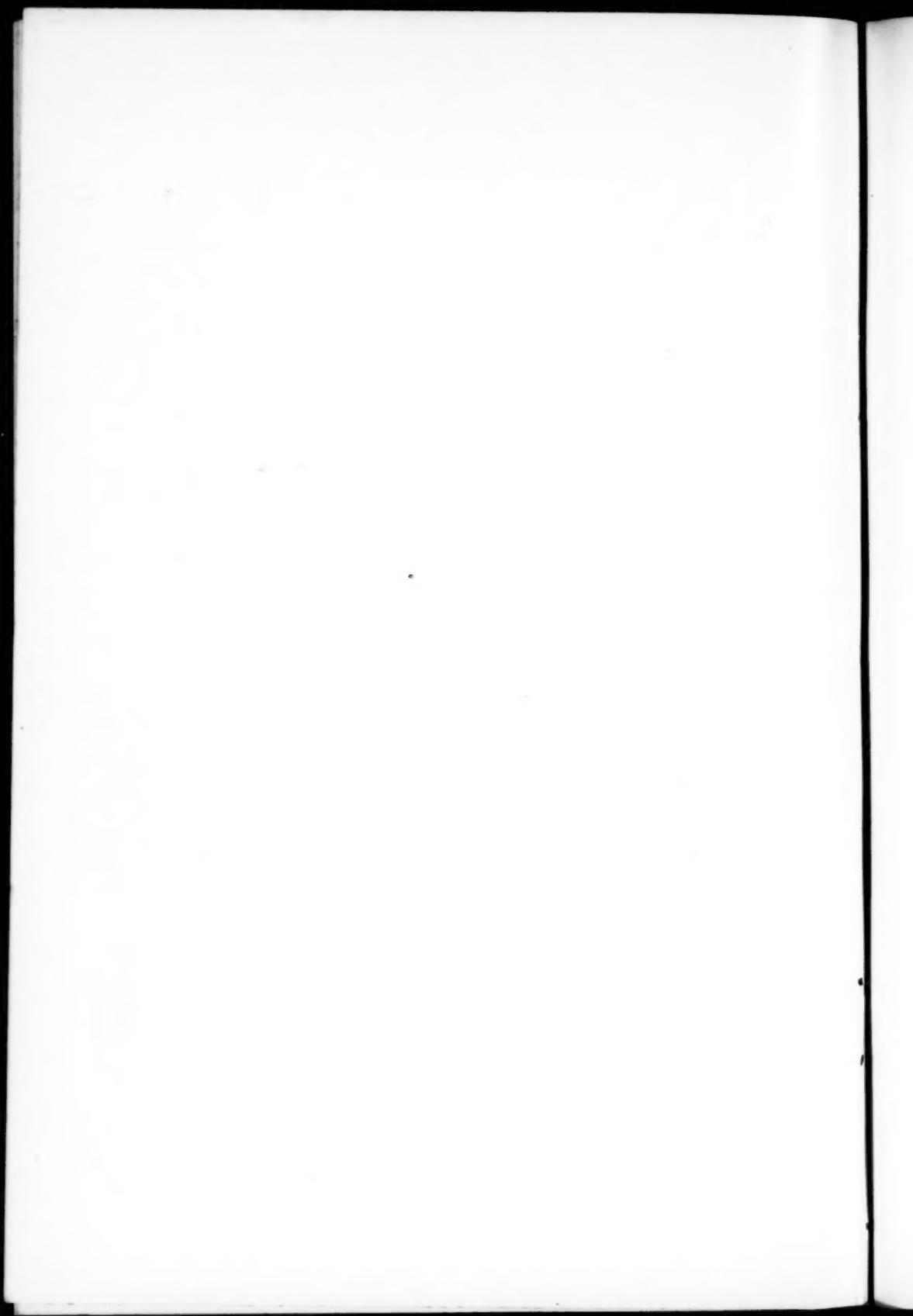
Preceding the services of reinterment, the Rt. Rev. Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America, celebrated a Pontifical Mass of Requiem in the college chapel. Rt. Rev. Msgr. George A. Dougherty, Procurator of the Catholic University, served as assistant priest, while the Rev. Daniel M. Daugherty and the Rev. Henry J. Gebhard, both of New York, were deacon and subdeacon, respectively. The ceremonies were under the direction of the Rev. Dr. Edward B. Jordan, Associate Professor of Education at the Catholic University, assisted by the Rev. James O'Hara of Scranton. The Mass was sung by a choir of 22 selected voices from the Pius X school of Liturgical Music, Manhattanville, N. Y., under the direction of Mrs. Justine Ward.

Among the honorary pallbearers from the clergy were the Very Rev. Dr. Patrick J. McCormick, Dean of the Sisters College; the Rev. Dr. Thomas J. McGourty, the Rev. Dr. John R. Rooney, the Rev. Leo L. McVay, the Rev. Dr. Francis P. Cassidy and the Rev. James A. Geary. There were also honorary lay pallbearers, while the active pallbearers were selected from among the graduate students at the Catholic University.

The interior of the tomb, which is built of Fredericksburg sandstone, and in Romanesque architecture, is provided with a small altar. The mausoleum was made possible by a generous gift of Mrs. Ward, an ardent supporter of the educational methods advocated by Dr. Shields.



TOMB OF DR. SHIELDS AT SISTERS COLLEGE



REV. GEORGE JOHNSON APPOINTED HEAD OF N. C. W. C. DEPARTMENT  
OF EDUCATION

The Rev. Dr. George Johnson, editor of the *CATHOLIC EDUCATIONAL REVIEW* and Associate Professor of Education at the Catholic University of America, who recently was designated head of the Department of Education of the National Catholic Welfare Conference, has assumed his duties with the Conference. The Most Rev. Austin Dowling, Archbishop of St. Paul, is Episcopal Chairman of the Education Department.

The Department's main aim is to serve the great system of Catholic schools, voluntarily maintained by the Catholic people in fidelity to the ideals and teachings of the Church.

It strives to help them to know their common strength, to protect their common interests, and to perform their maximum service.

The Department is a national clearing house of information with regard to the various phases of Catholic Education, both in the United States and elsewhere.

This Department supplies information concerning Catholic education to Catholic educators and the general public.

Serves as an advisory agency in the development of Catholic schools and the Catholic school system.

Acts as a connecting agency between Catholic education activities and government education agencies.

Safeguards the interests of the Catholic school.

The N. C. W. C.'s principal educational activities embrace five distinct fields of service: Information, Research, Teachers' Registration, Health, and Library.

Special agents are employed at times to prosecute particular studies.

In this way, it is possible to command the service of recognized leaders in any special phase of educational theory or practice.

Every two years is published a volume entitled *The Directory of Catholic Colleges and Schools*.

This volume contains data which are now looked upon as indispensable from the standpoint of presenting a trustworthy record of the progress of Catholic education in this country.

The conduct of surveys, the publication of helpful educational literature in book and pamphlet form, the maintenance of a general educational information service, cooperation in American

Education Week and May Day (national health day), constitute some of the other activities of this branch of the Conference.

Dr. Johnson will continue his work as editor of the REVIEW.

#### MONSIGNOR PACE HONORED

On Saturday, December 8, 1928, a tablet was unveiled at the Catholic Sisters College to commemorate the establishment at the college of the Rt. Rev. Msgr. Edward A. Pace Scholarship, founded by the International Federation of Catholic Alumnae in recognition of Monsignor Pace's services as moderator of the Federation.

The Very Rev. Dr. P. J. McCormick, Dean of the Sisters College, presided over the exercises. The commemorative tablet was unveiled by Sister Mary de Paul Cogan and Mrs. Clara Sheeran.

The Rt. Rev. Msgr. James H. Ryan, Rector of the Catholic University, and Monsignor Pace were presented by Dr. McCormick and spoke briefly. Mrs. Finan, responding on behalf of the Federation, presented a check for \$10,000 with which the scholarship is to be established. Mrs. Harry M. Benzinger presented Dr. Pace with a bound volume containing the names of all the contributors to the scholarship fund. The scholarship is to be used by a member of one of the religious Sisterhoods who, holding a collegiate degree, wishes to pursue higher studies at the Catholic University.

#### COMPLETION OF PASTOR'S HISTORY OF THE POPES ASSURED

As the announcement of the death of the great historian Ludwig von Pastor may cause considerable doubt as to whether his monumental work, "The History of the Popes," will be completed or not, the publisher, Herder & Co., has just sent out the following notice:

It was Pastor's intention that his complete work should comprise 16 volumes of the original German. Twelve volumes and the first part of Vol. XIII have already been issued in the original and the second part of Vol. XIII will be off the press shortly. The manuscripts of Vol. XIV and XV were completed in 1927, and during 1928 Pastor put the finishing touches to the manuscript of Vol. XVI, the final and concluding volume. Thus the publication of this great work complete is assured.

The English translation which was interrupted on account of the war has been resumed and the volumes will be published as quickly as possible.

## REVIEWS AND NOTICES

**High School Administration**, by Herbert H. Foster. New York: The Century Company, 1928. Pp. 665.

"High School Administration" is another of the recent works dealing with particular phases of secondary education. It is a practical discussion of the principal's task. His relations to the higher authorities in the school system as well as to his own subordinates are treated in a thoroughly practical and highly suggestive manner. His part in the development of a smoothly operating organization that will function with the highest efficiency is set forth most lucidly.

The nineteen chapters which comprise the work are grouped under six general headings: The Scientific Basis for Administration, The Faculty, The Pupils and Their Needs, The Studies, The School Life, Management and Relations. All of these are sufficiently significant of the manner of treatment unless, perhaps, the first, which concerns itself with a discussion of general principles. It is with some of the inferences in this particular section that the reviewer would express a difference in opinion, especially where the author apparently questions the ability of any school other than the public to prepare for life in a democracy. Despite this difference in opinion, the reader believes the text could be used to advantage in classroom work.

JOHN R. ROONEY.

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**The High School Library**, by Hannah Logasa. New York: D. Appleton and Company, 1928. Pp. 283. Price, \$1.75.

"The High School Library" is a handy volume for every secondary school teacher. Throughout the book are to be found many suggestive ideas which if put into execution would help to render the teaching process far more effective. It is not sufficient for teaching purposes that a school should be able to boast of a library of a certain number of volumes; the books should be used. The benefits to be derived from close cooperation between the classroom teacher and the librarian are from appearances not always fully appreciated. The present volume does a good service in pointing them out as well as discussing the ways and means of promoting them. Library technique as such finds no place in

the book. There is no thought of offering it as a volume in library science; its purpose is exclusively to acquaint the teacher with the benefits to be derived from a proper use of the library. The discussion is interesting and attractive throughout though in places one cannot help feeling that certain of the conclusions are rather overdrawn. With some, the pages of unbroken text might serve as a drawback, hindering its use for classroom work.

JOHN R. ROONEY.

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**Tests and Measurements**, by Smith, Henry Lester, and Wright, Wendell William. New York: Silver, Burdett and Company, 1928. Pp. vii+540+ix.

This recent study by two members of the School of Education, Indiana University, should be of service to students of education who wish to become acquainted with the present status of educational measurement, as well as to administrators and teachers who are concerned with actual testing programs. The main assumptions upon which the testing movement is based, criteria by which standardized tests may be evaluated, technique of testing, interpreting scores, and applying remedies, are among the general topics discussed in the opening chapters. The major part of the volume is given over to a study of testing in the separate subject matter fields of the curriculum. One chapter is devoted to each of thirteen branches. Each chapter states the more generally accepted objectives of the branch in question, surveys and evaluates the present stock of standardized tests in the light of these objectives, gives directions for testing the various outcomes of instruction, and illustrates by selections from tests in use at the present time. At the close of each of these chapters, there is a list of tests which have proved satisfactory with definite information as to author, publisher, date, range, time required, etc., and a selective bibliography. The last five chapters treat in order: practice tests, intelligence tests, prognosis and special ability tests, new type examinations, and the construction of achievement tests. There is a table of contents and an index.

Many topics considered in this study will be found equally well if not better treated elsewhere. Experts may disagree with the inclusion or the exclusion of certain tests in drawing up the recommended lists. However, the student or field worker will be happy to have a manual in which the more important questions bearing

on testing are discussed by men who have made a careful study of the field, and they will welcome the critical evaluation of available tests together with a list of the more satisfactory ones on the market at the present time. The authors do well to insist that a determination of valid educational objectives is the necessary point of departure in testing; and that both tests and test results must be judged in the light of these objectives. Educators are realizing more and more each day the necessity of philosophy of education as the basis, point of departure, and directive norm of educational practice. And Catholic pedagogues are coming to see more clearly that educational procedure in Catholic schools must be worked out in consistent accord with the principles of Catholic philosophy of life and of education. The tendency is a wholesome one and should be encouraged.

REV. LEON A. MCNEILL.

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**America**, by Rev. Philip Furlong, Ph.D. New York: William H. Sadlier, 1928. Pp. xii+611+xxxii.

With this volume, Father Furlong of the Cathedral College, New York, completes his series of three books covering the course of history as laid down for the elementary grades. Msgr. Joseph F. Smith, superintendent of Catholic schools in the diocese of New York, describes the text in a foreword which incidentally states the purpose of the author and skillfully suggests the vital character of Catholic contribution to American civilization and culture: "He has endeavored to tell American history as the biography of the American people, for it is in the life of the people perhaps more than in the activities of certain individuals that our history has moved. Genuine leadership, whenever it occurred, has been noticed. Indeed, America has produced an extraordinary group of leaders. She has had statesmen, scholars, writers, inventors, artists, industrial and financial magnates as well as military leaders. The wars of the United States have been described in their relation to the social, political, and economic currents in our history; and while the purely military aspect has been given a subordinate place the pupils must know that often the blood of heroes is the price of freedom.

"Our relations with Latin America in the past and the outlook for closer contacts in the future make it necessary that due attention be given to Spanish civilization in the New World. A

somewhat full treatment of this matter has been given. In keeping with the principle of emphasis, the Catholic contribution to American civilization has been plainly stated. Our ideas of inalienable rights, our cherished institutions, constitutional government, trial by jury and representative government are products of the Catholic civilization of the Middle Ages. Therein lies our most valued contribution."

Teachers in parochial schools might keep this pronouncement in mind. If they follow its injunction, they will stress correctly America's full development. They will be teaching socialized history even though the term be not so emphasized as it is by the so-called new school of history. Dr. Furlong has a good book. It is simple, full without being burdened with details, accurate and fair. It is modern. The brief lists of references at the end of each chapter for teacher and for pupil are well selected. One finds little to criticize and much to commend in the arrangement, the illustrations, and the notes for teachers which are so essential in the elementary grades. In connection with the paragraphs on Catholic education and colleges, one is pleased to note that foundation of the Catholic University of America is not overlooked and that there is included a cut of the National Shrine at the Catholic University. This is as it should be. Every Catholic child should know of the work of this national university as the very capstone of Catholic education with whose ultimate success that education is so closely bound. The author tells America's story, but in addition he does not fail to give an idea of the contribution of individual Catholics and of the fundamental influence of the Catholic past in the upbuilding of our present civilization.

RICHARD J. PURCELL, PH.D.

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Park, Maxwell G.: *A Problem Outline in Introduction to Teaching*. New York: The Century Company, 1928. Pp. 84. Price, \$1.00.

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